NAMAAZ -E- NABWI ﷺ

Tahaarat S'alaah aur Janaazah
(Mazeed Izaafe ke Saath)

Muallif
A'llamah Muhammad Bin Saleh Al-Uthaimin (RH)

Tarjuma ma' Ezafah
Hafiz Muhammad Sajid Usaid Nadwi

Nazr-e-Sani
Fazialtushshaik Muhammad Ashfaqe Madani

MAKTABA AL-USAID
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Nazr-e-saani:

Fazilatushshaik Muhammad Ashfaqe Madani

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Fehrist-e-Mazaameen

Sajda-e-sahw

Sajda-e-Telaawat

Panj waqta farz namazein

Sunan-o- Nawaafil

Kuchh aur Namaazen

Janaazah ke Ahkaam

Pahle Ise Padhein

Tauheed-o-Risalat ki gawaahi-o-iqraar ke ba'd ek shakhs par jo sab se bada farz hai woh paanch waqton ki "Namaaz" ki adayegi hai, Namaaz Islam ke Paanch Buniyaadi arkaan mein se doosra sab se azeem rukn hai aur ise apni ba'z khusoosiyat ki wajah se diger arkaan aur i'baadaat ke muqaable mein khusoosi maqaam-o-martabah aur azmat aur ahmiyat haasil hai, iski sab se badi khusoosiyat yeh hai ke ek baaligh aur aaqil musalmaan se zindagi ke kisi marhale mein chahe safar ho ya hazar, sehat ho ya maraz aur khauf aur jung ke haalat ho ya aman-o- itminaan ki, saaqit hoti hai aur na hi ise shariat ki taraf se muta'ayyan kardah waqt se taala (ٹال) aur moakhkhar kiya jaa saktaa hai.

Haqeeqat yeh hai ke Shareeat-e-Islamia mein yeh fikr bilkul naa paid hai ke koyi shakhs musalmaan bhi ho aur taarik-e-salaah bhi,Qur'an wa sunnat mein tarke Namaaz ko kufr wa shirk se aur uski adaayegi mein susti wa kaaheli ko "nefaaque" se ta'beer kiya gaya hai. irshad-e- Rabbaani hai "aur Namaaz qaa,yem karo aur mushrikeen mein se na hojaao (Room:31), doosri jagah Munaafiqeen ka tazkirah karte huye farmaya gaya hai "jab Namaaz ke liye khade hote hain to badi kaaheli ki haalat mein khade hote hain" (Nisa:142)

Jab ke Nabi-e- akram ﷺ ka irshad hai:

"Taarike Namaaz bande aur kufr ke darmiyaan had-de faasil hai"

doosri rivaayat ke alfaaz hain:

"Hamaare aur kaafiron ke darmiyaan salaah padhne ki zimmedaari hai, jis ne salaah chhod di us ne kufr kiya"(Tirmizi,Abwabul Eemaan)

Hazrat Abdullah Bin Shaqeeque (taabaa'i) sahaba-e-kiraam ﷺ ke silsile mein bayaan farmate hain "ke woh namaz ke elaawah kisi aur a'mal ke tark ko kufr nahin samajhte the"

(Tirmizi, Abwabul Eemaan)

Mazkoora nusoos apne ma'na-o-mafhoom mein saaf aur waazeh hain aur inki roushni mein namaaz ki ahmiyat-o-azmat ka bakhoobi andaazah kiya jaa sakta hai.

Yeh baat waazeh hai ke salaah ek Ibaadat hai aur ibaadaton ka ta'alluq qurbaat (taqarrub-e-elaahi ke zariye) se hai aur insaani zahan-o-dimaagh mein itni salaahiyat nahin hai ke woh shari'at ki madad ke baghair yeh ma'loom karsake ke kounsi cheez qurbat hai aur kaunsi nahin, ager aisa mumkin hota to na rasoolon ki be'sat ki zaroorat hoti aur na hi kitaabon ke utaarne aur naazil karne ki, isliye yahaan:"Allah ko usi tarah yaad karo jaise us ne tum ko bataaya hai" (Albaqrah:239)

Ka usool chalta hai, isliye jis trah salaah ki azmat-o-ahmiyat se waaqfiyat aur use ke ehtemaam ki fikr zaroori hai usi tarah yeh maloom karna bhi zaroori hai ke namaaz ki adaayegi ka Nabvi tareeqa kiya hai?

Aap ﷺ ne jis tarah namaaz ki ahmiyat ki wazaahat ki aur uski adaayegi ki taakeed-o-talqeen farmayi, usi tarah logon ko namaaz ki adaayegi ke tareeqe se

bhi aagah farmaya chunaanche ek martabah Nabi ﷺ ne mimbar par namaaz ki imaamat farmayi, qiyaam aur ruku' mimbar par kiya (neeche utar kar sajdah kiya phir mimber par chadh gaye) aur namaaz se faarigh hokar farmaya:-

"Main ne aisa isliye kiya ke tum meri iqtida kar sako aur meri namaaz ki kaifiyat (tareeqa) maloom kar sako" *(Bukhari:971, Muslim:544)*

Amali taleem ke saath zabani taur par bhi Nabi ﷺ ne taakeed farmayi:-

"Tum usi tarah namaaz adaa karo jis tarah mujhe adaa karte huye dekhte ho" *(Bukari:631 Muslim:544)*

iss tarah wahi namaaz Allah ke nazdeek maqbool hogi jo tariqa-e-Rasool ﷺ ke mutaabiq adaa ki gayi ho.

Adaayegi-e-namaaz ke silsile mein tareeqa-e-Rasoolullah ﷺ ki itteba-o-pairvi ki isi ahmiyat ke peshe nazer har daur mein Ulmaye Ummat ne iss mauzoo(topic) par kitabein taaleef ki hain, zere nazar kitab isi silsile ki ek kadi hai jo suprim council of Ulmaa-e-Saudi Arab ke saabique Rukn Fazilatush-shaikh Muhammad bin Saaleh uthaimeen Rahimahulla ki taaleef hai.

May 2007 ki kisi taareekh ki baat hai ke,Bhadohi UP, ke ek sahab ne mujh se "taharat aur salaah aur Janazah" ke aham aur zaroori masa,ail par ek mukhtasar si kitaab tarteeb dedne ki khahish ki thi. Main ne usi khahish ki takmeel mein iss kitab ka tarjuma kardiya tha,tarjuma ke saath iss mein mazeed izaafe bhi kiye the, yeh kitab chapi aur ,muft taqseem ki gayi, ab usi ko aur izaafon ke saath

dobaarah chaapaa jaarahaa hai,kitab mein jo izaafe mustaqil a'naween se kiye gaye hain un par "Izafah" likh diya gaya hai aur jo izafe ibaarat ke under mein kiye gaye hain un ko iss tarah ".." mein kardiya gaya hai ﴿......﴾,iss edition par shaik Muhammad Ashfaqe salafi hafizahullah ne nazre saani ki hai,main iss keliye un ka dil se shukr guzaar hoon. Roman script mein kitab tayyar karne ki yah pahli koshish hai isliye ba'z kamiyon ka paaya jana mumkin hai, Allah iss koshish ko kaamyaab banaye, aameen.

Hafiz Muhammad Sajid Usaid Nadwi

Imam wa khateeb masjid-e-Taqwa,tolichowki
wa Mudarris Jamia Hafsa Golkunda,Hyd.8
Date: 29/05/ 2012.

TAHAARAT AUR WAZOO

Wazoo Ki Ahmiyat:

Tahaarat aur wazoo Namaaz ke liye Shart hai. (Al-Maayeda:6) Baghair wazoo ke Namaaz Maqbool Nahin hoti, Nabi ﷺ ka irshaad hai:

"Wazoo salaah ki kunji hai, Salaah ki ibteda takbeer se hai aur us ka ekhtetaam salam hai"

(Sahih Ibne Maja:222)

Mazeed Aap ﷺ ka farmaan hai:

"Be shak Allah ta'ala tum mein se kisi shakhs ki salaah qubool nahin farmata jabke woh wazoo na hone ki soorat mein wazoo na karle"

(Bukhari:135, Muslim:330)

Wazoo ki Fazilat:

Wazoo zaheri tahaarat wa safaayi ke elaawah androon aur baatin ki safaayi aur paakizgi ka zariya bhi hai, Nabi ﷺ ka irshaad hai:

"jis waqt momin wazoo shuroo karta hai phir kulli karta hai to uske munh ke gunaah nikal jate hain phir jis waqt naak jhaadta hai to uski naak ke gunah nikal jate hain (isi tarah joon joon aage badhta jata hai uske hath, pair aur sar ke gunah nikal jate hain) phir jab woh Namaaz adaa karta hai aur zikr-o-tasbeeh se faarigh hokar nikalta hai to gunahon se uss tarah (pak hokar) laut ta hai jaisa woh us din (paak) tha jab uski maan ne usko jana tha"

Hajrat Ali bin Abi Talib رضي الله عنه rivaayat karte hain ke Nabi ﷺ ne farmaya:-

"Moshaqqaton ke bawajood kamil wazoo karna, masjidon ki taraf ziyaadah (qadmon se) jana aur salah ka intizar karna gunahon ko bilkul dhodeta hai"

(Shua'bul imaan, Baihaqi: 2/246)

Nabi ﷺ se sawaal kiya gaya ke aap (mahshar mein) doosri ummaton ke darmiyaan apni ummat ko kaise pahchanenge? to Aap ﷺ ne farmaya:

"Meri ummat ke afraad wazoo ke asar se raushan (safed) chehre aur safed haath paun wale honge, iss tarah un ke siwa aur koyi nahin hoga" **(Muslim: 247, 248)**

Qazaaye Hajat ke Aadaab:

۞……*Zaroorat poori karte waqt parde ka ehtemaam karna chahiye,Hazrat Anas رضی اللہ عنہ se rivaayat hai:*

"Nabi ﷺ qazaye hajat ka iraadah farmate to zameen se qareeb hoker hi apnaa kapda uthhhate"

(Tirmezi:14, Abudawood:14)

Hazrat Mughirah Bin Shoba رضی اللہ عنہ farmate hain:

"Aap ﷺ jab qazaye hajat keliye tashreef le jate to bahut door chale jate"

ek rivaat ke mutabiq:

"(etna door ke) Aap ﷺ ko koyi dekh nahin sakta"

(Abudawood:1,2 Tirmezi: 20)

۞……*Nabi ﷺ ne aam raaston par, saaya daar darakhton ke neeche, paani ke ghaat par, hammaam mein aur ruke huye pani mein peshaab karne se mana' farmaya hai.*

(Abudawood: 26,28. Muslim 281)

Aap ﷺ ne farmaya:

"Do la'nat ka sabab banne wali jaghon se bacho, logon ke raste mein aur saaya daar jagah mein

peshaab karne se" (Muslim: 269)

۞......Nabi ﷺ ka irshad hai:

"Qazaye hajat ke waqt qiblah ki taraf na munh karo aur na peethh" (Bukhari: 394, Muslim: 264)

۞......Nabi ﷺ ne farmaya:

"Qazaye hajat ke dauraan do shakhs Aapas mein guftagoo na kare kyun ke Allah Ta,ala iss se naraaz hota hai" (Abudawood,Ibne Maja:342,Assaheeha: 3120)

۞......Patthar ya dhele se istinja karna durust hai, Aap ﷺ ne farmaya hai.

"jab tum mein se koyi hajat poori karne ke liye jaye to teen patthar apne saath le jaye jin se woh istinja kare, yeh uske liye kafi hain"(Abudawood: 40 Nisai:44)

lekin pani ki maujoodgi mein afzal yahi hai ke pani se istinja kiya jaye, isliye ke patthar ke muqaable mein pani se ziyaadah aur behtar taharat o pakeezgi hasil hoti hai, Hazrat Abu Huraira ﷺ se rivaayat hai ke Nabi ﷺ ne farmaya:

iss"(Surah tauba ki aayat:108) mein aise aadmi hain ke woh khoob pak hone ko pasand karte hain aur Allah ta'la khoob pak hone walon ko psand karta hai" (yeh) quba walon ke bare mein utri (kyun ke) woh paani ke saath istinja karte the"

(Abudawood: 44, Tirmezi: 310, Ibne Maja: 356)

۞......Hazrat Salman ﷺ se marvi hai:

"Hamein Nabi ﷺ ne peshaab aur pakhana ke waqt qiblah rukh hone, sidhe haath se istinja karne, teen pattharon se kam se istinja karne aur leed aur haddi se istenja karne se mana farmaya"

(Tirmezi: 16, Abudaood: 7)

Teen se zaayed patther istemaal karne ki soorat mein taaq (5,7,9 waghairah) a'dad ka istemaal kiya jaye. (Bukhari: 161,162)

Nabi ﷺ ne farmaya:

"Baitul khala mein dakhil hote waqt("بِسْمِ اللّٰهِ") "**Bismillah**" *padh lena jin aur aulad-e-aadam ke satron ke darmiyaan haayel (parde) ka kaam karta hai"*

(Tirmezi: 603, Irwaul-galeel:50)

Mazeed Nabi ﷺ baitul khala mein dakhil hote waqt yah du'a padhte:

اَللّٰھُمَّ اِنِّیْ اَعُوْذُبِکَ مِنَ الْخُبُثِ وَ الْخَبَائِثِ

Allaahumaa 'innee 'a'oozu bika minal-khubuthi walkhabaa'ith.

"Aye Allah main khabees jin aur jinniyon se teri panaah chaahta hoon" (Bukhari: 142, Muslim:375)

aur nikalne ke ba'd yeh padhte:

(Ghufranaka) غُفْرَانَکَ

Aye Allah teri bakhshish (chaahta hoon)

(Tirmezi, Abudawood: 30)

۞......*Bawaqte zaroorat khade hokar peshaab karna jaiz hai,jaisa ke hazrat Huzaifa رضی اللہ عنہ se rivaayat hai:*

"Nabi ﷺ ek qabeela ke kude karkut ke dher ke paas aaye to Aap ﷺ ne khade hoker peshab kiya"

(Bukhari: 225, Muslim: 273)

A'am haalat mein baithh kar peshaab karna hi behtar aur pasandeeda hai,iss mein peshaab ke chheenton se hifazat ke saath satar poshi ka ehtemam bhi ziyaadah mumkin hai, Nabi ﷺ ka a'am amal baithh kar peshaab karne ka tha. jaisa ki

Hazrat Aa'ishah رضی الله عنها ke inn alfaaz se wazeh hai:

"Jo shakhs tumhen yeh bataaye ke Nabi ﷺ khade hokar peshaab karte the uski tasdeeq na karo, Aap ﷺ baithh kar hi peshaab kerte the" (Tirmezi: 12)

۞ ......*Nabi ﷺ ne farmaya:*

"Qabr ka azaab aksar peshaab ke (chheenton) se na bachne ki wajah se hi hota hai"

(Ibne maja: 1348, Ahmed: 2/326)

Bimaari aur majboori ki soorat mein bartan waghairah mein peshaab karna jaayez hai,

۞ *Umaimah binte Raqeeqah رضی الله عنها se rivaayat hai:-*

"Nabi ﷺ ke liye lakdi ka ek piyaalah tha jis mein aap peshaab karte the, use aap chaarpaayi ke neeche rakhte the" (Abu Dawood, Nasayi)

۞ *Nabi ﷺ ko haalate-e-Peshaab mein ek shakhs ne salaam kiya to aap ne uske salaam ka jawaab nahin diya. (Muslim:370)*

۞ *Hazrat Abu Hurairah رضی الله عنه se rivaayat hai:*

"Nabi ﷺ ne qazaa-e-hajat ke ba'd istinjaa kiya aur phir apne haath ko zameen par mala"

(Abu Dawood:45, Ibne Maajah:538)

Wazoo ka Tareeqa:

Wazoo karne waala wazoo ki dil mein niyyat kare, na ke zabaan se, isliye ke Nabi ﷺ se wazoo, namaaz ya kisi aur ibaadat keliye zabaan se niyyat karne ka suboot nahin, aur isliye ke Allah Ta'ala dil ki baaton ko jaanta hai, lehaaza use mazeed khabar dene ki zaroorat nahin, niyyat karna farz hai, isliye ke Nabi ﷺ ka irshaad hai:

"tamaam a'amaal ka daromadar niyyat par hai"

(Bukhari:1,Muslim:1907)

*phir **"bismillah"** padhe Nabi ﷺ ka irshaad hai:*
"jo shakhs wazoo ke waqt Allah ka nam nahin leta uss ka wazoo nahin hota" (Abudawood:101,Ibne Maja: 399, Ahmed 30/41 Hakim:1/ 147)

Phir apne hatheliyon ko teen bar dhoye.

(Bukhari: 1910, Muslim 235)

Waazeh rahe ke kulli karne aur naak mein pani lene ke silsile mein Nabi ﷺ se jo sahih tareeqa manqool hai woh yeh ke ek hi chullu se kulli bhi ki jaye aur naak mein pani bhi liya jaye, haan Hazrat Usman ﷺ aur Ali ﷺ se kulli aur naak keliye alag alag paani lena bhi saabit hai.

(Tareekh-e- Kabeer le,ibne Abi Khaisama: 1410)

Phir teen martabah chehre ko dhoye, chaudaayi mein kaan se leker (doosre) kaan tak aur lambaayi mein balon ke ugne ki jagah se lekar dadhi ke nichle hisse tak.

iske ba'd donon hathon ko ungliyon ke sire se leker kohniyon tak teen teen bar dhoye, pahle sidhe haath ko phir ulte haath ko. (Bukhari:185 Muslim: 235)

Phir apne sar ka masah ek martabah kare, haathon ko tar karke sar ke agle hisse se masah shuroo kare aur sar ke pichhle hisse (guddi) tak le jaye phir isi tarah pichhe se aage ki taraf le aaye.

(Bukhri:185,Muslim:235)

Phir kaanon ka masah bhi ek martabah kare, shahadat ki ungli se kaan ke andurooni hisse ka masah kare aur angoothhe se kaan ke baaheri hisse ka. (Ibne Maja:439,Tirmezi:361)

kaanon ke masah ke liye alag se pani lena hadees se saabit nahin.

aur phir akhir mein donon pairon ko teen teen baar dhoye, ungliyon ke sire se takhnon tak, pahle sidhe pair ko aur phir ulte ko. (Bukhari: 1934, Muslim:236)

Wazoo se Muta'alliq diger Masaayil (Izaafah)

✿......*Badan ke wazoo wale hisse ko ek ek bar ya do do bar dhona bhi durust hai.*(Bukhari:157-185)

✿......*Teen se ziyaadah martabah dhona ba,ise gunah hai, Nabi ﷺ ka farman hai:*

"jis ne is (teen) se zaayed martabah dhoya usne ghalat kiyaa,ziyaadati ki aur zulm kiya".

(Ibne Maja 422, Nasai:2/3180)

✿......*Agar koyi pahle se bawazoo ho to salaah keliye dobaarah wazoo karna zaroori nahin, Nabi ﷺ ka irshaad hai.*

"Wazoo sirf be wazoo hone ki soorat mein hi (lazim) hai"(Tirmezi: 422 Nasayi:1/188 Ahmed 2/3180)

lekin her Namaaz keliye taza wazoo mustahab hai, Hazarat Anas رضي الله عنه se rivaayat hai:

"Hum ek hi wazoo se kayi namaaz adaa kar lete the jabke Nabi ﷺ har namaaz keliye wazoo karte the"

(Muslim: 277)

yaad rahe ke wazoo par wazoo kerne ki fazeelat se muta'alliq koyi sahih rivaayat maujood nahin hai.

✿......*wazoo se pahle miswaak karna mustahab hai, Aap ﷺ ka irshaad hai:*

"Agar mujhe apni ummat ki mashaqqat wa takleef ka andesha na hota to mein har namaaz ke saath

miswaak karne ka hukm (wajoobi tour par) deta"

(Bukhari:887, Muslim:1252)

Hazrat Huzaifa ﷺ *se rivaayat hai ke:*

"Rasoolullah ﷺ jab tahajjud keliye uthhte to miswak se apna munh saaf farmate"

(Bukhari:245, Muslim:255)

Aap ﷺ *ka farmaan hai.*

"Miswaak munh ki safayi ka zariya aur parwardigaar ki rizamandi ka sbab hai"

(Bukhaari mu'allaqan,Ahmed:6/47 Sahee Nasai:5)

۞...*Wazoo mein tarteeb waajib hai,Nabi* ﷺ *ne ek dehaati se farmaya:-*

"Uss tarah wazoo karo jaise Allah ta'ala ne tumhein wazoo karne ka hukm diya hai"

(Abu a'vana:1/253 Baihaqee:1/83)

۞....*Wazoo mein tarteeb ki tarah muwaalaat (a'zaa ko musalsal aur pai dar pai dhona) bhi waajib hai, Hazrat Umar* ﷺ *se rivaayat hai ke "ek aadmi ne wazoo kiya to uske qadam par naakhun ke baraabar jagah khushk rah gayi, Nabi* ﷺ *ne use dekha to farmaya:*

"Waapas jaao aur achchhi tarah wazoo karo, chunaancheh woh waapas gaya aur (dobaarah) wazoo karne ke ba'd namaaz adaa ki"

(Muslim:243, Ibne Majah:666)

Iss se yeh bhi ma'loom huwa ke agar a'za-e-wazoo mein se kisi u'zw ka nakhun ke baarabar hissa bhi khushk rah jaaye to wazoo nahin hoga.

۞......*Nabi* ﷺ *se poore sar ka masah karna hi saabit hai, sar ke kuchh hisse ka masah karna saabit*

nahin, haan agar sar par a'mamah ho to sar ke agle hisse ka masah karke a'mamah par masah mukammal kiya jaa sakata hai, Hazrat Mughira bin Sho'ba ؓ *se rivaayat hai.*

"Nabi ﷺ ne wazoo kiya aur peshani aur pagdi (Amamah) par masah kiya" (Muslim:274)

Isi tarah Hazrat A'mr Bin Uamayya Azzamri ؓ *farfmate hain:-*

"Main ne Rasool ﷺ ko dekha Aap ﷺ apni pagdi aur apne moozon par masah karte the" (Bukhari:205)

۞...*kaanon ke masah keliye Nabi ﷺ se alag se pani lena saabit nahin. (Zadulma'ad:1/195)*

۞..*gardan ka masah karna kisi sahih hadees se saabit nahin.*

(Majmu'ulfatawa:21/127, Zadulma'ad: 1/195)

Imam Nawvi رحمه الله *ne ise bid'at likha hai.*

(Almajmoo:1/489)

۞......*Hazrat Mustaurid Bin Shaddaad* ؓ *bayaan karte hain.*

"Main ne Rasool ﷺ ko dekha Aap ﷺ apne paon ki ungliyon ka khilaal haath ki chhoti ungli se kar rahe the" (Abudaood:147,Tirmezi:40)

۞......*Isi tarah dadhi ka khilaal karna bhi zaroori hai, jabke paani na pahunchne ka andesha ho.*

(Tirmezi:31, Sahih Ibne Maja:345)

۞......*Ek shakhs ne Hazrat Abdullah bin Abbaas* ؓ *se shikayat ki ke jab main namaaz mein hota hun to mujhe mahsoos hota hai ke mere zakar (agli sharamgaah) par peshaab ki tari hai, to unhon ne faramaya:*

"Allah ta'ala shaytaan ko ghaarat kare ke woh namaaz mein insaan ke zakar ko isliye chhoota hai ke woh yeh khayaal karne lage ke uska wazoo toot chuka hai, pas agar tu wazoo kare to apni sharmgaah par paani chidhak liya kar, agar phir tujhe tari ka khayaal aaye to yeh samajh lena ke yeh chhidka huwa paani hai" (Musannaff Abdurrazzaq:583)

Hazrat Nafe' (Ibne Umar ke azad karda gulam) rivaayat karte hain:

"Ibne Umar ؓ jab wazoo karte to apni sharamgah par paani chidakte the" (Musannaf Ibne Abi Shaiba: 1775)

isi tarah Imam Muhammad bin Sireen wazoo se faarig hote to hatheli mein pani leker apne zakar par dalte. (Musannaff Ibni Abi Shaiba:1780)

wazoo ko Tod,denewali haalatein(Izaafa)

In haalaton mein wazoo toot jaata hai:

1.peshaab, pakhaana aur hawa khaarij karne se.
(Bukhari:135, Muslim:225)

Hazrat Safwaan bin Assal ؓ se rivaayat hai:

"Rasool ﷺ hamein hukm fermate the ke hum haalat-e-safar mein apne mooze teen din aur teen raat tak na utaaren, peshaab, pakhaane aur neend ki haalaton mein bhi hum unhen pahne rakkhen, haan janabat ki soorat mein utaar den" (Tirmezi:96)

Nabi ﷺ ka irshaad hai:-

"Koyi shakhs masjid se na nikle (mahaz shak ki bina par, dobaara wazoo keliye) jab tak ke hawa kharij hone ki awaaz na sun le (mahsoos na ker le) ya

badboo na paale" (Bukhari:137, Muslim:361)

2.*gahri neend sone se (ungh se wazoo nahi toot'ta) guzishta (Sufwaan ؓ ki) hadees iski daleel hai, mazeed Nabi ﷺ ka irshaad hai:-*

"Aankhen dubur (pichhle hissa) ka tasma (bandhan) hain to jo sojaye use wazoo karna chaahiye.

(Abudaood:203,Ibne maja: 477)

Ulmaa ne neend par qiyas karte huye behoshi aur futoor-e-a'ql (khah nasha ki wajah se ho ya bimari ki wajah se) ko bhi nawaqiz-e-wazoo mein shumaar kiya hai.

3.*Sharmgah ko baghair kisi rukaawat ke chhoone se,* ***Nabi ﷺ ka irshaad hai:-***

"Jo shakhs sharmgah ko chhuye use wazoo karna chaahiye" (Abudawood: 181,Tirmezi:92, Ahmed:2/323)

Ek doosri rivaayat ke alfaaze hain:-

"Jo shaks apni sharmgah ko baghair kisi parde ke chhuye uss par wazoo waajib hai"

(Ahmed"2/333, Hakim:1/138)

4.*Mazi (shahwat ke waqt sharmgah ke sire par zaahir hone waala lesdaar maadda) ke kharij hone se, Rasoolullah ﷺ ne Hazrat Miqdad ؓ ke iss baare mein poochhne par farmaya:-*

"Apni sharmgah dholo aur wazoo karo"

(Bukhari: 132, Muslim:303)

aur (5) *ount ka gosht khane se, Nabi ﷺ se is bare mein poochha gaya to fermaya:-*

"Haan khao to wazoo karo" *(Muslim:136, Ahmed:5/86)*

Nabi ﷺ ne farmaya:-

"Agar namaaz mein wazoo toot jaaye to naak par haath rakh kar (bahar ki taraf) lauto aur wazoo kerke dobaara namaaz adaa karo" (Abudawood: 1114)

Mustahab Wazoo:(Izaafa)

Neeche likkhi huyi haalaton mein wazoo karna mustahab hai:-

1. *Qay karne se.(Tirmezi:87, Ahmed:6/443, Abudawood: 2381, Majmu'ulfatawa:2/234)*

2. *Zikre elaahi keliye.*
(Abudawood:17,Ibne Maja, Nasai wagairahum)

3. *Sone se pahle. (Bukhari:247)*

4. *Ghusl-e- Janabat keliye. (Bukhari:248)*

5. *Napaki ki halat mein sone ya khane se pahle.*
(Abudaood:224, Muslim:305)

6. *Ek hi waqt mein dobarah hambistari se pahle.*
(Muslim:308, Abudawood)

7. *Mayyet ko uthane per. (Tirmezi: 993)*

8. *Har hadas ke waqt, Hazrat Buraida رضي الله عنه se rivaayat hai:-*

"Rasoolullah ﷺ ne ek din subah ke waqt Hazrat Bilaal رضي الله عنه ko bolaya aur farmaya O bilaal! kis a'mal ki bena per tu mujhse jannat mein sabqat le gaya? guzishta raat main jannat mein dakhil huwa to maine apne saamne tumhaare chalne ki aawaz suni, Hazrat Bilaal رضي الله عنه ne arz kiya aye Allah ke Rasool main ne hamesha azaan dene ke ba'd do ra'katen adaa ki hain aur jab bhi main be wazoo huwa fauran wazoo kerliya, Aap ne farmaya "Phir yeh isi amal ka badla hai"(Ahmed:5/360/ Sahihut-targheeb:201)

Wazoo ke ba'd ke azkaar (Izaafa)

Hazrat Umar ﷺ se rivaayat hai ke Nabi ﷺ ne farmaya:-

"Tum mein se koyi shakhs wazoo kare aur kamil wazoo kare, phir kahe:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّااللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ.

Ash-hadu 'al Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, wa 'ash-hadu 'annaMuhammadan'abduhu wa Rasooluhu.

"Mein gawaahi deta hoon ke Allah ke siwa koyi ma'bood barhaq nahin, woh akela hai uska koyi shareek nahin aur main gawaahi deta hoon ke Muhammad ﷺ uske bande aur uske Rasool hain.

(Muslim:234)

Hazrat Abu Say'eed ﷺ se marvi hai ke Rasoolullah ﷺ ne farmaya:-

"Jo shaks wazoo ke ba'd kahe:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ،اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Subhaanakal-laahumma wa bihamdika Ash-hadu 'al Laa 'ilaaha illa 'Anta, astaghfiruka wa 'atoobu 'ilayka.

"Aye Allah tu paak hai aur teri hi ta'reef hai, main gawaahi deta hoon ke tere siwa koyi ma'bood nahin, main tujh se maghfirat chaahta hoon aur teri taraf ruju' karta hoon"

to yeh kalemat kagaz mein likh ker usper moher lagadiya jaataa hai jo qiyamat tak nahi toda jaataa"

(Nasai:9909,Sahihuttargeeb:218)

Tambeehaat: (Izaafa)

- ......**Nabi ﷺ ka irshad hai:-**

"Jab tum mein se koyi jaage to apna haath paani ke bartan mein na dale jab tak ke use teen baar dho na le kyun ke tum mein se koyi nahin jaanta ke uske haath ne kahaan raat guzaari hai" (Bukhari:262,Muslim: 278)

- ......***Aap ﷺ ne farmaya:-***

"jab tum neend se bedari ke ba'd wazoo karne lago to paani chadha kar teen baar naak jhaado isliye ke shaytan naak ke baanse par raat guzaarta hai"

(Bukhari:3295, Muslim:238)

- ......*Wazoo ke ba'd aasmaan ki taraf dekhna aur ungli se ishara karna kisi sahih hadees se saabit nahin, isliye ulmaa ne ise bid,at mein shumaar kiya hai.* (Fiqhul hadees:1/217)

- ......*Wazoo ke ba'd shalwaar ke takhnon ke niche latakne se, wazoo nahin tootta, iss silsile mein marvi Abu dawood ki rivaayat sanadan za'yeef hai. (Zayeef, Albani:124) lekin waazeh rahe ke takhnon se neeche kapde latkaana bada jurm aur sakht a'zaab ka baa'yis hai.*

- ......*Imam Nawvi رحمه الله aur Imam Ibnul Qayyim رحمه الله ki wazaahat ke mutaabiq:-*

"Wazoo ke har hisse keliye makhsoos azkaar ke silsile mein Rasoolullah ﷺ se kuchh bhi saabit nahin hai" (Zadul-ma'aad:1/195)

Ghusl ka masnoon tareeqa:

- ......*Dil mein ghusl ki niyyat kare.*
- ......***"Bismillah"** padhe.*

- ......*Phir donon haathon ko pahunchon tak teen martabah dhoye, ulte haath se sharmgah ki safaayi aur najaasat door karne aur mitti se haath saaf karne ke ba'd kaamil wazoo kare, ghusl se faraaghat ke ba'd aakhir mein pairon ko dhoya jaye.*

***Phir** haath ki ungliyun se sar ke baalon ko tar karne ke ba'd sar par teen martabah paani bahaaye.*

Phir poore badan par paani bahaye.

(Bukhari:249,257, 260, Muslim:317)

Mazeed baatein (Izaafa)

- ......*Ghusl ke ba'd (agar wazoo toota na hoto) dobaarah wazoo ki haajat nahin.*

  (Abu Dawood:250, Tirmezi:107)
- ......*Paani bahaate waqt pahle dahne aa'za par paani bahaana chahiye. (Bukhari:258, Muslim:318)*
- ......*Ghusl-e-Janaabat mein aourat keliye choti kholna zaroori nahin, Nabi ﷺ ne Hazrat Umme Salma* رضی اللہ عنہا *se farmaya:*

"Tumhaare liye yahi kafi hai ke tum apne sar par teen chullu paani bahaadiya karo"

(Muslim:330, Abudaood:251, Tirmezi:105)

Haan ghusl-e-haiz keliye choti khol lena mustahab hai, Nabi ﷺ ne Hazrat Aaishah رضی اللہ عنہا *se farmaya tha:*

"Apne baal khol lo aur ghusl karo" (Ibne Majah:241)

Waajib aur mustahab ghusl

Mundarjah zel haalaton mein ghusl wajib hojata hai.

1. *Mujaami'at (Humbistari) kerne se, Nabi-e-Akram ﷺ ka irshaad hai:*

"Jab tum mein se koyi apni biwi se humbistari kare to us par ghusl waajib hai chaahe inzaal ho ya na ho" (Ibne Majah:602)

2. *Josh ke saath mani kharij hone se khaah khaab ki haalat mien ho ya jaagte mein, Hazrat khaulah bint-e-Hakeem رضی اللہ عنہا se rivaayat hai: Nabi ﷺ se aisi aurat ke baare mein poochha gaya jo apni neend mein woh cheez dekhti hai jo mard dekhta hai to Nabi ﷺ ne farmaya:*

"Uss par ghusl nahin jab tak ke use inzaal na ho jaye" (Ibne Majah:602)

Ek rivaayat mein hai Aap ﷺ ne Hazrat Umme Sulaim رضی اللہ عنہا ke poochhne par farmaya:

"Haan (aurat par ghusl hai) jabke woh paani (tari) dekhe" (Bukhari:282)

3. *Haiz (mahwaari khoon) se paak hone se.* *(Bukhari:306, Muslim: 333)*

4. *Nifaas* **(vilaadat ke ba'd wale khoon)** *se paak hone se.*

Mundaraja zail ghusl mustahab hain:

۞ ......*Namaaz-e-Jum'a keliye.*
(Abudaood:354. Tirmezi, Nasai)

۞ ......*Eidain keliye.*
(Moatta Imam Malik:1/77, Ahmed:1/265)

- ......*Istehaza*(1) *ki beemari mein mubtala aurat keliye zuhar, asr keliye ek ghusl, maghrib wa Isha keliye ek ghusl aur fajr keliye alaahida ghusl karna.* (Muslim:334 ogairah)
- ......*Ehraam baandhne keliye.* (Tirmezi:83)
- ......*Makkah mein daakhil hone se pahle.* (Muslim:209)
- ......*Mayyat ko gusl dene ke ba'd.* (Tirmezi:993, Ibne maja ogairah)
- ......*Behoshi se ifaaqa par.* (Bukhari:687)
- ......*Mushrik ko dafan kerne ke ba'd.* (Nasai:190 tamamualminnah:123)
- ......*Har jima'(hambistari) se pahle.* (Abudawood: 219, Ahmed: 6/8 ogairahuma)

(1)aurat ki sharmgah se nikalne wale khoon teen tarah ke hain:

1.Haiz *woh khoon jo har maah ek baaligh aurat ke reham se mutayyan dinon keliye nikalta hai, yeh mutayyan din alag alag auraton keliye alag alag hote hain, iss khoon ka rung siyaahi maa,il hota hai ,haiz ki haalat mein aurat keliye roza aur namaz mana' hai. (Bhukhari:331,Muslim:333)is halat mein shauhar us se jima' ke elaawah har tarah se faayidah uthha sakta hai(Muslim:302)*

2.Nifaas: *woh khoon jo bachche ki paidayish ke ba'd aurat ke reham se jaari hota hai ,iss haalat mein bhi aurat namaaz padh sakti hai aur na roza rakh sakti hai, iski ziyaadah se ziyaadah muddat 40 din hai***(Abudawood:312,Tirmezi:129)** *jabke kam se kam muddat ki koyi had nahin, 40 din ke ba'd khoon ruke ya nahin ya 40 din se pahle hi agar khoon ruk jaye aurat namaaz ada karegi.*

3:Istehaaza: *Haiz aur nifaas ke elaawah jo khoon aurat ki sharmgah se nikle woh istehaaze ka khoon hai jo bimaari ki wajah se nikalta hai.,is haalat mein aurat namaaz aur roze ada karegi,aurat ko har farz namaaz keliye alag se wazoo karna padega aur agar woh do namazon keliye ek ghusl karle to yeh mustahab hai jaisa ke upar likha gaya hai.*

Tayammum:

Paani dastiyaab na hone ya paani ke Istemal par nuqsaan ka dar hone ki soorat mein, mitti se paaki haasil karne ko tayammum kahte hain.

Tayammum ka tareeqa:

*Wazoo aur ghusl mein se jis keliye tayammum karna mqsood ho uski niyyat kare. phir **(Bismillah** padhne ke ba'd) mitti par haath mare aur (phunkne ke ba'd) chehra aur hatheliyon ka masah kare.*

(Bukhari: 833, Muslim:368)

Kuchh aur baatein:(Izaafa)

- *Tayammum keliye mitti par sirf ek martabah hi haath maarna hai. (Abu Dawood: 327 oghairah) woh rivaayat jis mein do martabah haathon ke maarne aur kohniyon tak masah karne ka zikr hai zayeef hai. (Irwaulgaleel: 1/185. At-talkheesulhabeer: 1/151)*
- *Jin cheezon se wazoo toot jata hai. un se tayammum bhi toot jata hai, isi tarah paani mil jane par bhi tayammum khatm hojata hai, Nabi ﷺ ka irshaad hai:-*

"Paak mitti musalmaanon ko paak karne waali hai, agarcheh 10 saal use paani na mile (lekin) jab paani muyassar aa jaye to use apne jism ko chhuwaye kyun ke khair wa bhalayi isi mein hai"

(Abudaood: 332, Tirmezi: 1124)

Chunke Qur'an majeed mein "Say'eed" se tayammum karne ka hukm aaya hai jiske ma'ne aksar A'aimma-e-lughat ke mutabiq zameen ki oupari satah ke hain isliye har uss cheez se tayammum durust hoga jo zameen ki satah ho

(Fiqhul hadees 1/279) Lekin mitti ke maujood na hone ki soorat mein kyun ke mitti ka Sa'yeed hona muttafaq alaih hai jabke digar ashya ke silsile mein ikhtelaaf hai.

Diwaar se taymmum karna jayez hai, Hazrat Abujuhaim anhu se rivayat hai:-

"Nabi be're jamal ki taraf se aaye,Aap se ek aadmi mila, us ne Aap ko salaam kiya, Aap ne slaam ka jawab nahin diya yahaan tak ke ek diwaar ke paas aaye, phir apne chehre aur haath ka masah kiya (tayammum kiya) aur salaam ka jawaab diya"

(Bukhari:337, Muslim:369)

Moozon par masah:

Moozon par masah Nabi ki sunnat hai, jis shakhs ne pairon mein mooze pahan rakhe hon us keliye afzal yahi hai ke woh pairon ko dhone keliye unhen nikalne ki bajaye un par masah karle.

Hazarat Mugirah bin Sho'ba se rivaayat hai ke:-

Nabi ne wazoo kiya, main jhuka taake Aap ke (paaun se) mooze utaaroon, Aap ne farmaya inhen rahne do in ko jab (paaun mein) daalaa tha to paun paak the" (Bukhari: 306 Muslim: 404, Ahmed: 251)

Moozon par masah ki mashrooyeat kitabuallah aur sunnat-e-Rasool donon se saabit hai.

Jahaan tak kitabuallah ki baat hai to Allah ta'ala ka irshaad hai:-

"Aye eemaan walo! jab tum namaaz keliye uthho to apne munh ko aur apne haathon ko kohniyon samet dholo, apne saron ka masah karo, aur apne paaun ko takhnon samet dholo" (Al-maa-ida:6)

Aayat mein "وَاَرْجُلَكُمْ" ke ta'alluq se Nabi ﷺ se do qiraaten sahih taur par manqool hain, ek "وَاَرْجُلَكُمْ" mein "laam" par nasab (zabar) ke saath, iss soorat mein iska a'tf "وُجُوْهَكُمْ" par hoga aur pairon ke dhulne ki baat saamne aayegi.

Jabke doosri qira,at "بِرُءُوْسِكُمْ" par atf karte huye "laam" ke "jar" (zer) ke saath hai, iss soorat mein pairon par masah ki baat saamne aayegi, sunnat ne yeh wazeh kardiya hai ke pairon ko dhoya bhi jaayega aur un par masah bhi kiya jaayega, dhaoya uss waqt jaayega jab pair khule huye hon jabke moozon se dhake hone ki soorat mein un par masah kiya jaayega.

Aur jahaan tak Ahaadees ki baat hai to woh hadd-e-tawaatur ko pahunchi huyi hain, Imam Ahmed bin Hanbal رحمه الله farmate hain.

"Mere dil mein masah ke ta'alluq se kuchh bhi hichkichahat nahin hai, (isliye ke) us ke baare mein Nabi-e-Akram ﷺ aur Aap ﷺ ke ashaab se 40 Ahaadees marvi hain"

Masah ki Sahrtaein:

Moozon par masah keliye chaar sharton ka paaya jaana zaroori hai:-

1. Unhen tahaarat aur wazoo ki haalat mein pahna gaya ho, isliye ke Nabi ﷺ ne Mughirah bin Sho'ba رضي الله عنه se farmaya tha:

"Inhen (moozon) ko chhod do, main ne inhein uss waqt pahna tha jabke donon pair paak the"

2. Mooze paak hon, agar woh najis hon to un par masah karna jaayiz nahin, iski daleel yeh hai ke ek

din Nabi ﷺ ne sahaba-e-kiram ؓ ko namaaz padhayi. Nabi ﷺ ne joote pahan rakkhe the, douraan-e-namaaz Nabi ﷺ ne joote nikaal diye, phir (namaaz ke ba'd) logon ko batlaya ke jibrayeel ne mujhe ittela di ke jooton mein gandagi lagi huyi hai. ***(Abudawood, Irwaulgalil:284)*** *iss se ma'loom huwa ke kisi aisi cheez mein namaaz jaayiz nahin jis mein najaasat lagi ho, aur yeh baat bhi hai ke agar moozon par najaasat lagi ho aur un par masah kiya jaaye to masah karne wala najaasat zadah hojaayega aur uski tahaarat qa'yim nahin rah sakegi.*

3. *Moozon par masah hadas ki soorat mein jaayez hai, na ke janaabat laahiq hone ki soorat mein, iss ki daleel Hazrat Safwan bin Assal ؓ ki rivaayat hai woh farmate hain:*

"Jab hum safar mein hote to Rasoolullah ﷺ hamen hukm dete ke hum teen din tak apne mooze na utaarein illa yeh ke haalat-e-janaabat lahiq hojaye albatta paekhana, peshaab aur neend ki wajah se utaarne ki zaroorat nahin" (Tirmezi:96, Ibne maaja: 478,Nasayi, Ahmed, Ibne Hibban, Ibne Khuzaima)

4. *Masah sharia't ki taraf se mutayyan kardah waqt ke andar ho, aur woh waqt moqeem keliye ek din aur ek raat aur musaafir keliye teen din aur teen raat hai, jaisa ke Hazrate Ali ؓ se rivaayat hai ke.*

"Rasoolullah ﷺ ne musaafir keliye teen din aur teen raat aur moqeem keliye ek din aur ek raat ki muddat moqarrar farmayi" (Muslim: 676)

Iss muddat ka aagaz uss masah se hoga jo hadas lahiq hone ke ba'd sab se pahle kiya jaayega aur yeh

muddat moqeem ke haq mein 24 ghanton ke ba'd aur musaafir ke haq main 72 ghnton ke ba'd khatm hojayegi.

Mazeed wazaahatein:-(Izaafa)

Masah moozon ke upari hisse par kiya jayega na ke nichhle hisse par, Hazrat Ali ﷺ farmate hain:-

"Agar deen ka dar-o- madaar raaye aur aql par hota to phir moozon ke nichle hisse par masah oupri hisse par masah ki banisbat ziyaadah mutabiq-e-aql tha lekin main ne khud Rasoolullah ﷺ ko moozon ke baalaayi hisse per masah karte dekha hai"

(Abudaood:162, Daruqutni:1/199, Baihaqi:1/296)

Hazarat Saubaan ﷺ se rivaayat hai ke:-

"Nabi ﷺ ne ek jehaadi dasta rawaana farmaya aur use hukm diya ke woh pagdiyon par aur paaun ko garm karne wali ashya (jaraabon aur moozon) par masah karen" (Abu Dawood:146)

Imam Ibne Hazm رحمه الله ne apni kitab almuhalla1/324 mein 12 sahaaba-e-kiraam ﷺ se juraabon par masah karna naqal kiya hai, jabke Imam Ibne Qudama ne "almughni 1/181" mein tahreer fermaya hai:-

"Chunke sahaaba ne jurabon par masah kiya hai aur un ke zamaane mein unka koyi mukhalif zaahir na huya lihaza yeh ek ijmaayi mas,ala hai"

Isi tarah taabeyeen mein Sayeed bin Jubair, Ibraheem nakhayi aur Ata bin Rabah se juraab par masah karna manqool hai. (Musannaf Ibne Abi Shaiba:1/188,189 Almuhalla:2/82),jabki imamon mein Sufyaan Sauri, Ibne Mubaarak, Shafayi, Ahmed, Ishaaq bin Rahwaih, Qaazi Abu Usuf aur Muhammad

bin Hasan Shaibani wagairahum رحمهم الله juraab par masah ke qa,il hain balke raajeh qaul ke mutabiq Imam Abu Haneefa رحمه الله bhi iske qa,il hain.

(Hadiyatul Muslimeen , Zubair Ali Zai:18,20)

Arabi dictionary "Alqaamoos 1/46" ke mutaabiq:-

"Har woh cheez jo paun mein pahni jaaye "Juraab" hai"

Isi tarah Allama A'aini hanfi ne likha hai:-

"Juraab bate huye woon se banayi jaati hai aur paun mein thakhne se oupar tak pahni jaati hai"

Lehaza mooze khah charmi hon ya sooti un par masah karna jaayez hai.

Mareez ki paaki ka bayaan:

Mareez keliye zaroori hai ke woh paani se paaki haasil kare, hadas-e-asgar ki soorat mein wazoo kare aur hadas-e-akber ki soorat mein ghusl.

Agar paani ke istemaal se aajiz ho,yaa marz ke badhne ka andesha ho yaa shifa yaabi mein taakheer ka khadsha hoto use tayammum karna chaahiye.

Tayammum karne ka tareeqa pichhe guzar chuka hai.

Agar khud se paaki haasil karne se qaasir ho to doosra shakhs wazoo ya tayammum karaade.

agar a'zaa-e-wazoo mein se kisi a'zaa mein zakhm ho aur paani se nuqsaan ka khatra hoto sirf masah par iktifa kare haath ko paani se tar karle aur use uss hisse par guzaar le, [[aur baqiya a'azaa ko dhole]] agar masah se bhi nuqsaan pahunchne ka

andesha ho to uski jagah tayammum karle, [[Lekin digar a'azaa ko dhona laazim hai illa yeh ke wazoo karne se bimaari badhne ka andesha hoto sirf tayammum kaafi hai]]

Diwaar ya kisi doosri paak aur gobar aalood cheez se tayammum karna durust hai, agar diwaar ko kisi aisi cheez se lep diya gaya ho jiska ta'alluq zameen ke jins se nahin hai to uss par tayammum nahin kiya jaayega illa yeh ke uss par gobar moujood ho.

Agar zameen ya diwaar ya kisi doosri gobar aalood cheez par tayammum karna mumkin na ho to is mein koyi harj nahin ke mitti kisi bartan ya kapde mein rakh di jaaye aur us se tyammum kiya jaaye.

Mareez ne ek namaaz keliye tayammum kiya aur doosri namaaz ke waqt tak wazoo ko todne wali koi baat pesh nahin aayi to doosri namaaz keliye alag se tayammum ki zaroorat nahin, isliye ke woh abhi paaki ki haalat mein hai aur koyi aisi cheez nahin paayi gayi hai jo uski paaki ko baatil kerde, tayammum agar janabat keliye hoto koyi aisi janaabat ke laahiq hone tak tayammum ki zaroorat nahin, haan iss dauraan hadas-e-asgar keliye tayammum kiya jayega.

Mareez keliye zaroori hai ke woh apne badan ko najasaaton se paak kare, agar aisa mumkin na hoto usi haalat mein namaaz adaa kar le, uski namaaz durust hogi aur dohraane ki zaroorat nahin padegi.

Mareez ko paak kapdon mein namaaz adaa karna chaahiye, kapde agar naapaak hon to unhen dholena chaahiye ya doosre kapde jo paak hon pahan lena chaahiye, agar aisa na hosake to usi haal

mein namaaz adaa karle, qaza karne ki zaroorat nahin.

Mareez ko chaahiye ke woh paak cheez/jagah par namaaz ada kare, agar uski jagah najis hoto uska dhona ya kisi paak cheez se usko badal dena ya us par koyi paak cheez daal dena zaroori hai, agar aisa na ho sake to usi haalat mein namaaz ada kare, uski namaaz sahih hogi aur lautaane ki zaroorat nahin.

Mareez keliye jaayez nahin ke woh paaki haasil kerne se aajiz hone ki wajah se namaaz ko uske waqt se taal de, balke woh hasbe taaqat paaki haasil kare aur waqt par namaaz ada kare, agarcheh uske badan ya kapde ya jagah par najaasat ho jiske door karne ki salaahiyat us mein na ho(Allah ta'ala ka irshaad hai:-

"Apnni istetaa'at (taaqat) bhar Allah se daro"

aur Nabi ﷺ ka irshaad hai:-

"Jab main tumhen kisi kaam ka hukm doon to jitni tum mein taaqat ho us par amal karlo" (Muslim: 1337)

Agar aadmi ko musalsal peshaab aane ki shikaayat ho to har farz namaaz keliye waqt ke shuru hone par wazoo karle, pahle woh apni sharamgah ko dhole aur us par koyi cheez lapet le taake uska kapda aur badan mahfooz rahe, phir wazoo kare aur namaaz ada kare, har farz keliye isi tarah kare, agar aisa karna dushwaar hoto uske liye jaayez hai ke woh zuhar wa A'sr ko ek saath aur Magrib wa Isha ko ek saath (jama karke) ada kere, rahi nawaafil ki baat to unke liye bhi waisa hi wazoo kare jaisa farz keliye karta hai, haan agar kisi farz ke waqt ke andar hoto farz ka wazoo uske liye kaafi hoga.

Namaaz Ahmiyat wa Fazeelat:-

Namaaz arkaan-e-islam mein se tauheed-o-resaalat ke ba'd doosra sab se aham rukn hai.

Namaaz bande ko rab se jodne ka zariya aur waseela hai, Nabi ﷺ ka farmaan hai:-

"Jab tum mein koyi namaaz ada karta hai to woh apne rab se sargoshi karta hai"

(Abudawood: 1332, Moatta:1/80)

aur hadees-e-qudsi hai, Allah ta'ala ka irshaad hai:

"Main ne namaaz ko apne aur apne bande ke darmiyaan do baraabar hisson mein taqseem kardiya hai, iska ek nisf hissa mere liye aur doosra mere bande keliye hai aur mere bande keliye woh sab kuchh hai jo usne maanga, jab banda kahta hai ".الحمد لله رب العالمين" to Allah ta'ala kahta hai mere bande ne meri hamd bayan ki, jab "الرحمن الرحيم" kahta hai, to Allah kahta hai, mere bande ne meri ta'reef wa sana ki, jab "مالك يوم الدين" kahta hai to farmata hai bande ne meri badayi bayaan ki, jab "إياك نعبد و إياك نستعين" kahta hai to farmata hai, yeh mere darmiyaan aur mere bande ke darmiyaan (mo'ahida) hai aur mere bande keliye woh hai jo woh maange aur jab "إهدنا الصراط المستقيم... و لا الضالين" tak kahta hai to farmata hai yeh mere bande keliye hai aur mere bande keliye woh hai jiska us ne sawaal kiya" *﴾Muslim: 395﴿*

***Namaaz** mukhtalif ibaadaton ka ranga rang majmu'a hai, iss mein takbeer hai jis se namaaz ka aaghaaz hota hai, qiyaam hai jis mein musalli kalam-e-ilaahi ki telaawat se sarfaraz hota hai, ruku' hai jis mein rab ki ta'zeem baja laata hai, ruku' ke ba'd qiyam (khada hona) hai jiss mein rab ke*

huzoor ta'reef wa sana ka nazraana pesh kiya jaata hai, sajda hai, jiss mein rab ki tasbeeh wa badayi ke saath uske huzoor ijz-o-niyaz mandi ke paiker mein dast-e-sawaal daraaz kiya jaata hai, qa'da hai, jo du'a aur tashahhud ka jaame hai, aur aakhir mein salaam hai.

***Namaaz:** pesh aane waale mushkilaat wa hawadis ke silsile mein madadgaar saabit hoti hai aur be h'ayayi ki baaton aur naapasndeedah kaamon se ba'z rakhti hai, irshaad-e-bari Ta'ala hai:-*

"Aur sabr aur Namaaz ke saath madad talab karo"

(Albaqra:153)

Mazeed farmaya hai:

"Jo kitab aapki taraf wah'i ki gayi hai, use padhen aur namaaz qaayem karen, yaqeenan namaaz be h'ayayi aur burayi se rokti hai, (Alankaboot:45)

Aur hadees mein Rasoolullah ﷺ ke baare mein aata hai:-

"Aapko jab bhi koyi aham mua'amla pesh aata aap fauran namaaz ka ehtemaam kerte"

(Ahmed,Abudawood)

***Namaaz** mominon ke dil ki raushni hai aur mahshar ki tareeki mein noor ban ker kaam aane wali hai, Nabi ﷺ ka irshaad hai:-*

" **Namaaz** noor hai"(muslim)

aur fermaya:

"Jis shakhs ne namaaz ki hifaazat ki, namaaz uss keliye baroz-e-qiyaamat, raushni, burhaan aur najaat ka zariya hogi" (Ahmed, Ibne hibban, Attabrani)

***Namaaz** mein mominon keliye nafs ka suroor aur aakhon ki dhandak posheeda hai, Nabi ﷺ farmate*

hain:-

"Meri aakhon ki dhandak namaaz mein rakhdi gayi hai" (Ahmed:Nasaie)

***Namaaz**:- khataaon ko mitati aur gunahon keliye kaffaara banti hai, irshaad-e-nabvi hai:-*

"Bhala batlaao, agar tum mein se kisi shakhs ke darwaaze par nahar ho jiss se woh rozanah paanch martabah nahaata ho, kiya uske jism par koyi mail kuchail baqi rahega? sahaaba ne arz kiya uske jism par koyi mail baaqi nahin rahega, Aap ﷺ ne farmaya, bas yahi misaal salaat-e-khamsa (paanch namaazon) ki hai, Allah ta'ala un ke zariye se gunahon ko mita deta hai" (Bukhari , Muslim)

Aur irshaad hai:-

"Paanch Namaaz aur jum'a doosre juma tak ke gunahon ka kaffara hai jo us ke darmiyaan honge jab tak kabeera gunahon ka irtekaab na kiya jaye".

(Muslim)

***Namaaz** ba jama'at akele namaaz adaa karne se sataa'yis(27) guna se ziyaadah afazal hai, jaisa ke Ibne Umer ؓ ne Nabi ﷺ se rivaayat kiya hai, aur Hazrat Abdullah bin Mas'ood ؓ ne farmaya:-*

"Jis shakhs ko yeh baat pasand hai ke kal (Qiyaamat) ko Allah se iss haal mein mile ke woh musalmaan ho to use chaahiye ke woh in salawaat (namaazon) ki paabandi kare jab in keliye azaan di jaye, isliye ke us ne tumhaare Nabi ﷺ keliye hidaayat ke tareeqe muqarrar farmaye hain aur yeh salawaat bhi hidaayat ke tareeqon mein se hain aur agar tum namaaz apne gharon mein padhoge, jaise yeh peechhe rhane waala apne ghar mein padhta hai to tum apne Nabi ﷺ ki

sunnat chhod,doge aur agar tum ne apne Nabi ﷺ ki sunnat chhodi to yaqeenan gumraah hojayoge, jo shakhs bhi wazoo karta hai aur achchhe dhang se karta hai, phir in masaajid mein se kisi masjid ka qasd karta hai to Allha ta'ala uske har uthhne wale qadam ke badle uske liye ek neki likhta hai, ek darja buland karta hai aur ek gunah ko door kardeta hai, aur main ne to apne logon ka yeh khayaal dekha hai ke namaaz se wahi munafiq peechhe rahta hai jo khullam khulla munaafiq hota aur aadmi ko do aadmiyon ke sahaare laaya jata aur saff mein khada kardiya jata" (Muslm)

Namaaz*:mein khushu (huzoor-e-qalb) ka ehtemaam aur namaaz ki mohaafizat wa paabandi dukhool-e-jannat ke asbaab mein se hai, irshaad-e-bari Ta'ala hai:-*

"Yaqeenan eemaan walon ne falah haasil karli, jo apni namaaz mein khushu karte hain, jo laghw (bekaar) baaton se munh modlete hain, jo zakaat ada karte hain, jo apni sharmgaahon ki hifaazat karne waale hain siwaye apni biwiyon aur milkiyat ki laundiyon ke yaqeenan yeh mulamatiyon mein se nahin hain jo iske siwa aur chaahen wahi had se tajawuz karne wale hain, jo apni amaanaton aur wade ki hifazat kerne waale hain aur jo apni namaaz ki nigahbaani karte hain, yahi waris hain jo (jannat) firdous ke waaris honge jahaan woh hamesha rahenge" (Al-mominoon:1-11)

ekhlaas aur sunnat ke mutabiq namaaz ki adayegi namaaz ki qubooliyat keliye bunyaadi sharton mein se hai, Nabi ﷺ ka rishaad hai:-

"Tamaam aa'maal ka daaromadaar niyyaton par hai

aur har shakhs ko wahi milega jiski uss ne niyyat ki hogi" (Bukhari, Muslim)

aur Aap ﷺ ne fermaya:-

"Usi tarah Namaaz ada karo jis tarah mujhe ada karte huye dekha hai" (Bukhari:917,Muslim:544)

Namaaz *aqwaal wa af,aal ki jame ibadat hai, us ka aagaaz takbeer se hota hai aur ikhtetaam salaam se, ek aadmi jab namaaz ka iraadah kare to uske liye zaroori hai ke agar uska wazooo na ho to wazoo karle ya ghusl ki haajat ho to ghusl se faarigh hole, agar paani maujood na ho ya paani ke istemaal se nuqsaan pahunchne ka dar hoto tayammum karle, saath hi apne badan, kapde aur jaaye namaaz ko najaasat se paak karle.*

Namaazi ke kapde, badan aur namaaz ki jagah ka paak hona:-(Izaafa)

Hazrat Abu Sayeed khudri ؓ *se rivaayat hai:-*

"Nabi ﷺ ne dauraan-e-namaaz apni jootiyaan utaar din..........namaaz se faraaghat ke ba'd farmaya: mere paas jibrayeel aaye aur mujhe batlaya ke in mein gandagi hai, (isliye main ne inhen utaar diya) phir farmaya: jab tum mein se koyi masjid mein aaye to apni jootiyon ko palat kar dekh le, agar gandagi nazar aaye to use zameen par ragde aur un jootiyon mein namaaz padh le" (Abudaood:650 Irwaulgaleel:284)

Iss rivaayat se jahaan yeh ma'loom huwa ke namaazi ke kapde ka najaasaton se paak hona zaroori hai wahin yeh bhi ma'loom huwa ke yeh mahaz waajib hai shart nahin, agar aadmi najaasat

zada kapde mein namaaz padh le to ise namaaz baatil nahin hoti, agar aisa hota to Nabi ﷺ apni namaaz dohraate, haan agar janbujh kar aadmi aisa kare to tarak-e-waajib ki bena par murtakib-e-gunah hai, jabke namaazi keliye wazoo aur ghusl ya'ni hadas-e-Akbar aur hadas-e-asgar se paak hona shart hai, iske baghair namaaz baatil hai.

Hazrat Aaishah رضی اللہ عنہا farmati hain:-

"Main Rsoosullah ﷺ ke kapde se mani dho daalti aur Aap ﷺ uss kapde mein namaaz keliye tashreef le jate jabke dhone ka nishaan kapde par hota tha"

(Bukhari:229, Muslim:289)

Hazarat Aaishah رضی اللہ عنہا farmati hain:-

"Main Nabi ﷺ ke kapde se (khuskh) mani ko khurach diya kerti thi phir Aap ﷺ Usi kapde mein namaaz adaa karlete the" (Muslim:288)

Nabi ﷺ ka irshaad hai:-

"Ladki ke peshaab se aaloodah kapda dhoya jayega aur (doodh peete) ladke ke peshaab se aaloodah kapde par paani ke chheente maare jaaenge"

(Abudawood:376,378 Tirmezi:610)

Jahaan tak badan ki paaki ki baat hai to Nabi ﷺ ne Hazrat Ali رضی اللہ عنہ se mazi ke muta'alliq farmaya:-

"apni sharmgah dholein aur wazoo kar len"

(Mulim:303)

Jabke namaaz ki jagah ki paaki ke silsile mein Aap ﷺ ne farmaya:-

"Uss (a,araabi) ko chhodo (peshab mukammal karlene do) uske peshaab par paani ka ek dol bahaa do" (Bukhari:220)

Namaazi ka lebaas:- (Izaafa)

Adayegi-e- namaaz keliye "satar-e-aurat" aur namaaz keliye matlooba lebaas ka ehtemaam bhi waajib hai, Nabi ﷺ ka irshaad hai:-

"Tum mein se koyi hargiz aise ek kapde mein namaaz na padhe ke jis ka koyi hissa us ke kandhe par na ho" (Bukhari:359, Muslim:516)

ek doosri rivaayat ke alfaaz hain:-

"jo shakhs ek kapde mein namaaz padhe use kapde ke donon kinaaron ko uske mukhaalif simt ke kandhe par daal lena chahiye"(Bukhari:360)

in rivaayaton ke motaabiq namaazi keliye satr-e-a'urat ya'ni sharmgaah ko chhupane ke saath mazeed kam az kam itna lebaas hona bhi zaroori hai jis se us ke kandhe dhak jaayen, illa ye ke kapda chhota ho, Aap ﷺ ne farmaya:

"Agar kapda tang hoto use ezaar ki jagah istemaal karo" (Bukhari:361, Muslim:3010)

aurat ke chehra aur haath ke e'laawah poora badan chhupa hona zaroori hai Nabi ﷺ ka irshaad hai:-

"Aaurat saraapa pardah hai" (Tirmezi:1183)

Mazeed irshaad hai:-

"Allah ta'ala baaligh aurat ki namaaz wodhni ke baghair qubool nahin farmata"

(Abudawood:641, Tirmezi:377)

Namaaz ki adayegi ka tareeqa

isteqbaal-e-qiblah aur niyyat:-

- ......Aadmi poore taur per qiblah rukh hojaaye.
(Al-baqra:144, Bukahri:6251, Muslim:397 wagairahuma)
- ......Jis namaaz ki adayegi ka iraadah ho uski dil mein niyyat kare, zabaan se niyyat (ke alfaaz adaa) na kare (Allama Ibnul Qayyim rahimahullah tahreer farmate hain:-

"Niyaay qasd aur pukhta iraade ka naam hai aur uska mahal dil hai zabaan se uska koyi ta'alluq nahin"
(Igasatul-lahfan:1/156)

Waazeh rahe ki niyyat karna namaaz ki sehat keliye shart hai, baghair iske namaaz nahin hoti.

Takbeer-e-tahreema aur raf'ulyadain:-

Takbeer-e-tahreema "Allahu Akbar" (Abudawood: 618, Tirmezi:3, Ibne Maja:275, Ahmed:1/129) kahe aur takbeer kahte waqt donon haathon ko kandhon ke baarabar tak uthhaye (Bukhari:738)donon haathon ka kaanon tak uthaana bhi saabit hai.(Muslim:391)

(Raf'ulyadain ke waqt haathon ki ungliyan apni haalat par rahen, un ke darmiyaan na ziyaadah faasla ho aur na hi woh mili huyi hon. (Abudawood:753)

Allaamah Albani Rahimahullah ke mutaabiq:-

"Haathon se kanon ko chhune ki koyi daleel nahin un ka chhuna bid'at hai ya waswasa"

Namaaz mein raf'ulyadain takbeer-e-tahreema ke elaawah ruku mein jate waqt aur ruku se uthhne ke ba'd aur doosri rak'at ke ba'd teesri rak'at keliye uthhne ke ba'd bhi mashroo' hai aur yeh Nabi-e-akram ﷺ ki mutawaatir sunnat hai hazrat Abdullah bin Umar رضی اللہ عنہ se rivaayat hai:

"Rasoolullah ﷺ jab namaaz shuru karte to apne donon haath kandhe ke baraa bar uthhaate aur jab ruku' ke liye takbeer kahte aur jab ruku' se sar uthhaate to apne donon haath usi tarah uthhaate the". (Bukhari: 735, Msulim:390)

Iss hadees ko Allaamah Siyuti ne apni kitab "Al-azhaarul Mutaanasirah" mein mutawaatir kaha hai, jabke Imam Mujaddidin Firoz Abadi ne "Safrus-Sa'aadah Pege"34" mein mushaabah mutawaatir qaraar diya hai aur isi tarah Allaamah Anwar Shaah Kashmeeri ne "Al-U'rfushuza sharah Tirmezi 1/124" mein ise mutawaatir tasleem kiya hai.

Raf'ulyadain ke mansookh hone ka da'wa mutaddid etebaar se be bunyaad hai,

1. isliye ke sahaaba-e-kiram ﷺ ne Aap ﷺ ki zindagi ke aakhri hisse (9 aur 10 hijri) mein Aap ﷺ se raf'ulyadain kerna rivayat kiya hai. (deekhiye Sahih Muslim:401, iss hadees ke raavi wa,il bin Hujr ﷺ 9 aur 10 hijri mein (ek do martaba) Aap ﷺ ki khidmat mein aaye the, isi tarah sahih Bukhari:737, raavi hazrat Malik bin Huwairis ﷺ san 9 hijri mein Madinah tashreef laye the jaisa ke Allama Sindhi Hanafi ne Nasayi aur Ibne Maajah ke haashiye mein likha hai ke yeh aur inke saathi jab Madinah pahunche to aap ﷺ ghazwa-e-tabook ki tayyari mein masroof the, Nabi ﷺ ne inko aur inke saathiyon ko rawaana karte waqt farmaya: "theek usi tarah namaaz padhna jis tarah mujhe namaaz padhte hoye dekha hai" (Bukhari:631)
2. Sahaaba-e- kiram ﷺ Aap ﷺ ki wafaat ke ba'd bhi raf'ulyadain ke qa'yel aur aamil rahe (dekhiye

Bukhari:737,739 mein Abdullah bin umar aur Malik bin huwairis رضی اللہ عنہما ka a'mal,baihaqi 2/73 mein Abubakr aur Umar رضی اللہ عنہما ka a'mal aur Tirmezi: 304 aur Abudawood:730 mein Abu Humaid Sa'di رضی اللہ عنہ ka 10 sahaaba ki maujoodgi mein raf'ulyadain karna, isi tarah Ibne Khuzaima 1/298 mein Hazarat Abu Moosa Ash'ari رضی اللہ عنہ ka a'mal) *Hazrat Waayel bin Hajar* رضی اللہ عنہ*, Imam Hasan Basri, Humaid bin Hilal aur Say'eed bin Jubair* رحمہ اللہ *kisi istesna ke baghair farmate hain.*

"Tamam Sahaaba Kiram رضی اللہ عنہم *namaaz ki ibteda mein, ruku' mein jaate aur ruku' se sar utthaate huye rafa'ul yadain kiya karte the".*

(Juzz Rafau'l yadain:34,48,49, Sunan Baihaqi:2/75)

Imam Bukhari رحمۃ اللہ علیہ *farmate hain:*

"Kisi ek Sahaabiye Rasool ﷺ se yeh saabit nahin hai ke woh rafa'ul yadain na karte hon aur uss rivaayat ki sanad rafa'ul yadain karne waali rivaayaat se ziyaadah sahih ho."

(Juzz Rafau'l yadain:56, Sunan Baihaqi:2/74)

3. Chaaron Imamon mein se teen raf'ulyadain ke qa'ayel hain. *Imam Bukhari, Imam Baihaqi aur Allamah Taqiuddin Subuki* رحمہم اللہ *ne taaba'yeen se apne daur tak ke pachpan bade U'lma ke naam ginwaaye hain jin se ba qaayi'dah taur par rafa'ul yadain karna saabit hai.*

(Juzz Rafau'l yadain:56, Sunan Baihaqi:2/75, Juzz Subuki:10)

4. aur jin muhaddeseen ne raf'ulyadain ki ahadees ko apni sahih sanadon ke saath rivayat kiya hai un mein se kisi ne yeh tabsera nahin kiya ke raf'ulyadain mansookh hai.

Rahi raf'ulyadain ke mansookh ki daleel ke taur par Hazrat Ibne Ma'sood ؓ ki rivayat to mota'addid mohaddiseen ne iss par kalaam kiya hai, taaham agar ise ziyaadah se ziyaadah hasan bhi maan liya jaye to woh saaf aur sahih aur sareeh rivayaton ka muqaable kyun kar karsakti hai.

Isi tarah ba'z log Hazrat Jaabir bin Samurah ؓ se marvi sahih Muslim ki is rivaayat ko bhi rafa'ulyadain se mumaani'at ki daleel ke taur par pesh karte hain jis mein hai ke Aap ﷺ ne farmaya: ''main namaaz mein tumhein shareer ghodon ki dumon ki tarah haath uthhaate huye kyun dekhta hoon? namaaz mein sukoon ka muzaahirah karo''

iske baare mein Imaam Bukhari juz rafa'ulyadain p:36,37 mein likhte hain:.

'' Ba'z ilm se be bahra log Jaabir bin Samurah ki hadees se rafa'ulyadain ki mumani'at par daleel pakadte hain, iss hadees mein haath uthhaane ka jo zikr hai uska ta'alluq tashahhud ki haalat (ya'ni salaam ke saath haath se ishaarah karne) se hai, jis shakhs ko thoda bahut ilm ka hissa mila hai woh iss hadees adam-e- rafa'ulyadain par isdadlaal nahin kar sakta''

tamaam mohaddiseen ne iss rivaayat ko "salaam" se hi muta'alliq baab mein darj kiya hai, chunaancheh Abu Dawood mein"Baabo Fissalaam" mein, Musnad Ahmad mein"Baabo Hazfissalaam wa karaahil Ishaarati bil yadi ma'hu"(ya'ni salaam ko hazaf karne aur uske saath haath se ishaarah karne karaahiyat ka baab) mein Baihaqi mein ***(Salaam ke waqt haath se Ishaarah karna makrooh hai)*** *mein,*

*aur Nasayi mein(**donon haathon se salaam karne ka baab**) mein darj ki gayi hai jabke Imam Shaafa'yi ne ise isi tarah saahebe kanzul-amaal ne "Mana'ul Ishaarato bil yadi waqtassalaam" ke unwaanon ke tehat naqal kiya hai.*

Seene par haath baandhna:

●......*Phir daheni hatheli ko baayen hatheli par rakh kar seena par rakh le.*

(Ibne khuzaima:479, Ahmed:5/226)

(Hazarat Sahl bin Sa'd ؓ rivaayat kerte hain:-

"Logon ko hukm diya jata tha ke (har) aadmi apna daayan haath apne ba,yen "zira" par rakhe"

(Bukhari, kitaabu-l azaan,:740)

"Zira' " kohni ke sire se darmiyaani ungli ke sire tak ke hisse ko kahte hain, (Alqamoos-ul-waheed) is poore hisse par haath rakhne se laziman woh seene par aayega, iss rivaayat ki wazaahat mazeed doosri rivaayat se hoti hai, Wa,il bin Hujr ؓ Nabi ﷺ ki namaaz ka tareeqa bayaan karte huye farmate hain:-

"Nabi ﷺ ne daayen haath ki hatheli (ki pusht) kalayi aur "sa'd" par rakha"(Abudawood:727, Nasayi:490)

"Sa'd" ka itlaaq kuhni se hatheli tak ke hisse par hota hai, (Alqamoos-ul-Waheed) Allama Albani رحمه الله farmate hain:-

"iss kaifiyat par amal karne se laazmi taur par haath seene par aayenge, tajreba kijiye"

(Tahqeeq-ul-mishkaat:1/249)

Abudawood mein naaf par haath baandhne wali jo rivayat hai, Abdur Rahman bin Ishaaq koofi ki wajah se za'yeef hai, uds par khud Abudawood mein jarah

maujood hai, mazeed ek ravi Ziyaad bin Zaid majhool (na ma'loom)hai. (Dekhiye Abudawood:756 aur nasabur raya az zailai hanafi1/314 wagaira)

Isi tarah Ibne Abi Shaibah ke kisi nuskhe mein hazrat Waayel Bin Hujar ؓ ki rivaayat mein "تحت السرة" ka lafz aaya hai, lekin Aimmay-e-Hadees ka ittefaaq hai ke yeh kaatib ki ghalti ka nateejah hai, Allamah Muhammad Hayaat sindhi kahte hain ke "Main ne musannaf ke sahih nuskha ka mutaala' kiya hai aur iss hadees ko sanad ke saath dekha hai lekin us mein Tahtus Surah ke alfaaz mazkoor nahin" (Fatahul Ghafoor fi waz'ilaydi alassudoor: 35,47)

Imam Ahmed bin Hanbal رحمہ اللہ علیہ ne musnad (4/316) mein aur Imam Baihaqi aur Daaru Qutni ne isi sanad se iss rivaayat ko naqal kiya hai lekin in mein se kisi ke yahaan yeh izaafah nahin.

Dua-e-istiftah ya sana:-

☆......Is ke ba'd du'a-e-isteftah:-

اَللّٰهُمَّ بَاعِدْ بَيْنِىْ وَ بَيْنَ خَطَايَاىَ كَمَا بَاعَدتَّ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ، اَللّٰهُمَّ نَقِّنِىْ مِنْ خَطَايَاىَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اَللّٰهُمَّ اغْسِلْنِىْ مِنْ خَطَايَاىَ بِالْمَاءِ وَ الثَّلْجِ وَ الْبَرَدِ

Allaahumma baa'id baynee wa bayna khataayaaya kamaa baa'dta baynal-mashriqi walmaghribi, Allaahumma naqqinee min khataayaaya kamaa yunaqqas sawbul abyazu minad-danasi, Allahum-maghsilnee min khataayaaya, Bis-salji walmaa'i walbard.

"Aye Allah mere aur mere gunahon ke darmiyaan doori daalde jis tarah toone mashriq-o-maghrib ke darmiyaan doori dali hai, Aye Allah! mujhe mere

gunahon se usi tarah saaf karde jis tarah safed kapda mail kuchail se saaf kiya jata hai, Aye Allah! mujhe mere gunahon se paani, baraf aur wolon ke saath dho daal" (Bukhri:744,Muslim:806)

padhe ya:

سُبْحانَکَ اللّٰھُمَّ وَ بِحَمْدِکَ وَ تَبارَکَ اسْمُکَ وَ تَعالیٰ جَدُّکَ وَ لَا اِلٰهَ غَيْرُکَ

Subhaanaka-llaahumma wa bihamdika, wa tabaarakasmuka, wa ta'aalaa jadduka wa laa ilaaha ghayruka.

Ta'wwuz:

☆......***Phir*** "اَعُوْذُ بِاللّٰه مِنَ الشَّيْطانِ الرَّجِيْمِ" ***Phade.***

A 'oozu billaahi minash -Shaytaanir Rajeem

(An-nahal:98)

Waazeh rahe ke sirf pahli rakat mein hi ta'wwuz padhna Nabi ﷺ se saabit hai.

(Muslim: 941, Ibne maja:806)

Phir Bissmillah *ke saath baqiya surah faatiha ki tilawat kare. har musalli keliye khah, munfarid ho ya muqtadi ya imam surah faatiha padhna farz hai, baghair uske namaaz nahin hoti.*

(Bukhari:756, Muslim:394,395 Abudaood:822, Tirmezi:247)

"Aameen" kahna:

☆............"وَلَا الضَّالِّيْن" *kahne ke ba'd* ***"Aameen"*** *kahe ya'ni aye Allah qubool farma sirri namaaz mein aahista aur jahri mein buland aawaaz se, muqtadi imam ke saath aameen kahega.*

(Bukhari:6402, 783 Muslim:620)

Nabi ﷺ ne irshaad farmaya:-

"Jis qadar yahudi salaam aur aameen se chidhte hain,utna kisi aur cheez se nahin chidhte, to tum kasrat se aameen kaho" (Ibne Majah:856)

Mazeed qera'at:

✦.....**Phir** *qur'an majeed ki jo surah ya aayatein yaad hon padhe: (Abudawood:818,820, Nasayi:911)*

aur namaaz-e- fajr mein lambi qera'at kare.

Nabi ﷺ se subah ki doono raka'ton mein ek hi soorah ki tilaawat saabit hai. (Abudawood:816)

Aap ﷺ ne raat ki namaaz mein pahle "surah Baqra" phir"surah Nisa" aur phir "sura-e- Aale Imran" ki tilaawat farmayi. (Muslim:772) iss se ma'loom huwa ke namaaz mein suraton ki tarteeb se tilaawat zaroori nahin, isi tarah Hazrat Anas ﷺ se rivaayat hai:-

"Ek shakhs hamesha namaaz mein apne saathiyon ki imaamat ke dauran har soorat ke saath " **Qul Huwallahu Ahad** " padhta tha, Rasoolullah ﷺ ne uss se daryaaft farmaya: iss soorat ko hamesha padhne par tumhen kis cheez ne aamadah kiya? us ne a'rz kiya: mujhe yeh surat khas tour par mahboob hai to aap ne farmaya: iss surat ke saath tumhaari yeh mohabbat tumhen jannat mein pahuncha degi.

(Bukhari Muallaqan:774, Tirmezi:2906)

par mustahab yahi hai ke tarteeb ke saath telaawat ki jaye is liye ki aap ﷺ ki aam qira'at tarteeb ke saath hi marvi hai.

Hazrat umme Salama رضی اللہ عنہا farmati hain:-

"Rasoolullah ﷺ jab qera'at farmate to har aayat alag alag padhte. Aap ﷺ " **Bismillahir Rahmanir**

Rahim" *padhte phir thhahar jaate phir"Alhamdulillahi Rabbil Alameen" kahte phir thhahar jaate phir "* ***Ar Rahmanir Rahim."*** *kahte phir thhahar jaate"*

(Abudawood:4001, Tirmezi:2927)

Nabi ﷺ ka irshaad hai:-

"Allah ta'ala kisi aawaaz par uss qader kaan nahin lagaata jis qadar woh achchhi aawaaz ke saath qur'an paak padhne par lagaata hai"

(Bukahari:5023, Muslim:792)

Rukoo:

☆......*Phir ruku kare ya'ni Allah ki ta'zeem bajaalate huye apni peethh ko jhukade, ruku mein jate waqt takbeer kahe aur rafa'ulyadain kare.*

(Bukahri:736-737, Muslim:390-391)

Sunnat yeh hai ke peethh ko bilkul jhuka diya jaye,sar ko peeth ke baraabar rakha jaye (Bukahri:737 Muslim:498) aur donon haathon ko ghutnon par iss tarah rakhkha jaye ke ungliyaan khuli aur kushada hon (Abodawood:731) (ruku' mein donon haath bilkul seedhe hon, zara bhi tedha pan na ho. (Abodawood:731)

Rukoo' ke azkaar:

Rukoo mein (kam az kam) teen baar:-

"سُبْحَانَ رَبِّیَ الْعَظِیْم"

Subhaana Rabbiyal Azeem

(Paak hai mera azeem rab"

(Muslim: 772,Ahmed:5/382, Tirmezi, Abudawood)

Teen baar kahne ki rivaayat za'ayeef hai,(Abudawood:187 waghaira) iske e'laawah:-

"سُبْحَانَکَ اللّٰھُمَّ رَبَّنَا وَ بِحَمْدِکَ اَللّٰھُمَّ اغْفِرْلِیْ "

Subhaanaka Allahumma Rabbanaa wa

bihamdika Allaahum-maghfir lee.

(Aye Allah hamaare paalne waale tu paak hai hum teri ta'reef karte hain, aye Allah tu mujhe bakhsh de)

(Bukhari:817,Muslim:484,Abudaood:477)

aur digar azkaar bhi padhna saabit hai.

Rukoo' ke ba'd ka qiyaam:

☆......***Phir:-***

" سمع اللّٰهُ لِمَنْ حمدهٗ " ***Samiallahu liman Hamidah***

(Bukhaari:732, Muslim:28,411)

(Allah ne uski sun li jiss ne uski tareef ki)

*kahte huye ruku se sar uthhaye aur rafa'ulyadain kare Muqtadi "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" na kah kar us ki jagah"*رَبَّنَا وَلَکَ الْحَمْدُ"(**Rabbanaa wa lakal hamd**) *kahe.*

Sahih baat yeh hai ke muqtadi " سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ " bhi kahega, kyun ke sahih ahaadees se saabit hai ke Rasoolulla ﷺ yeh donon kalimaat kahte the aur isi tarah namaaz adaa karne ka hukm farmaate the, hadees mein jo kaha gaya ki "jab imam " سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" kahe to tum "رَبَّنَا وَلَکَ الْحَمْدُ" kaho ta iska matlab yeh hai ke muqtadi ki "رَبَّنَا وَلَکَ الْحَمْدُ" imam ki " سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" ke ba'd honi chaahiye. (Sifato Salatin-Nabi lil Albani mutarjam, Fiqhul Hadees1/418)

Rukoo se uthhne ke ba'd qiyaam ki haalat mein zail ke azkaar aur doosre azkaar bhi saabit hain:-

رَبَّنَا وَلَکَ الْحَمْدُ، مِلْءَ السَّمَاوَاتِ وَ مِلْءَ الْاَرْضِ وَ مِلْءَ مَا شِئْتَ مِنْ شَیْءٍ بَعْدَهٗ

Rabbanaa wa lakal-hamdu,Mil'as-samaawaati wa mil'al-ardhi wa maa baynahumaa, wa mil'a maa shi'ta min shay in ba'dahu.

"Aye hamaare rab tere hi liye tamaam taareef hai, aasmaanon, zameen aur har us cheez ke baraabar jo tu chaahe"

2.رَبَّنا وَلَکَ الْحَمْدُ، حَمْدًا کَثِیْرًا طَیِّبًا مُبَارَکًا فِیْهِ

Rabbanaa wa lakal-hamdu, hamdan katheeran tayyiban mubaarakan feeh.

"Aye hamaare rab tere hi liye tamaam tareef hai, bahut ziyaadah, paakiza aur baa barkat tareef"

Ek sahaabi ne Aap ﷺ ke peechhe yeh kalimaat kahe to Aap ﷺ ne farmaya:

"Main ne tees se zaayed farishton ko dekha ke oh in kalimat ke likhne mein sabqat kar rahe the"

(Bukhari:799)

"رَبَّنَا وَلَکَ الْحَمْدُ" zor se kahna bhi saabit hai, Mosannaf Ibne Abi Shaiba (2556) mein Hazarat Abu Huraira ﷺ ke zor se in kalimaat ke kahne ki rivaayat maujood hai.

Sajda aur uske azkaar:

☆.....Phir Allah ke huzoor aajizee ka izhaar karte huye pahla sajda bajaalaye, sajde mein jaate waqt Allahu Akber kahe aur saat a'aza par sajda kare, peshani naak ke saath, donon hatheliyaan, donon ghutne aur pairon ke kinare (Bukhari:812, Muslm:490) Nabi ﷺ ka irshaad hai:

"Jo shakhs apni naak zameen par na rakhe us ki namaaz nahin hoti" (Daroqutni:1303)

Sajde mein jaane keliye ghutnon se pahle haathon ko zameen par rakhna chaahiye.

(Abudawood:840,Nasi, Ahmed,1/281)

Nabi ﷺ ka farmaan hai:

"Jab tum mein se koyi sajda kare to ount ki tarah na baithe, balke apne donon haath apne ghutnon se

pahle rakkhe" (Abudawood:840)

Jis rivaayat mein haath se pahle ghutne rahkne ki baat hai use mohddiseen ne za'yeef qaraar diya hai. apne baazuon ko apne pahluon se alag rakhe, haathon ko zameen par bichhaye aur ungliyon ke sire ko qiblah rukh rakkhe (Bukhari: 828) *haathon ko kandhon ke baraabar rakkhe* (Abubaood:734) *haathon ko kaanon ke baraabar rakhna bhi saabit hai* (Abudaood:726) *haathon ki ungliyan ek doosre se mili huyi hon,*(Abudawood:734) *jabke pairon ki ungliyan qiblah rukh hon aur donon qadam (bilkul) khade hon.*

(Bukhari:828)

Sajde mein (kam az kam) teen martaba:

" **"Subhaana Rabbiyal-A'laa."** "سُبْحَانَ رَبِّیَ الْاَعْلٰی"

(paak hai mera buland rab)

kahe mazeed:-

سُبْحَانَکَ اللّٰھُمَّ رَبَّنَاوَ بِحَمْدِکَ اَللّٰھُمَّ اغْفِرْلِیْ

Subhaanaka Allahumma Rabbanaa wa bihamdika Allaahum-maghfir lee.

aur digar azkaar bhi padhna saabit hai.

Ruku,qiyaam Ruku ke ba'd aur jalsa mein itminaan waajib hai: (izaafah)

Rukoo' aur sajda (isi tarah qauma wa jalsa) mein itminan wa sukoon zaroori hai, Nabi ﷺ ka irshaad hai:-

"Aadmi ki namaaz nahin hoti jab tak ke woh ruku aur sajde mein apni peethh seedhi na kare"

(Abudaood:855,Tirmezi:265,Ibne Majah:70)

Hazrat Anas رضی اللہ عنہ *se rivaayat hai:-*

"Nabi ﷺ ka ruku', sajda, do sajdon ke darmiyaan ki baithhak aur ruku' ke ba'b khadaa hona taqreeban baraabar hota tha" (Bukhari: 792, Mulim:471)

Donon sajdon ke darmiyaan:

☆.....*Phir "Allahu Akbar" kahte huye sajda se sar uthhaye.*

Phir donon sajdon ke darmiyaan apne baayen pair par baithh jaaye aur pair ko gaad de, khinsir aur binsir (kinare ki do ungliyon) ko samet le, shahaadat ki ungli uthhaye rakhe aur du'a ke waqt use harkat de, jabke angoothhe ke kinare ko beech ki ungli ke saath milaker halqa numa banaale aur baayen haath ki ungliyon ko khuli rakh kar baayen raan par ghutnon se qareeb phailaade.

do sajdon ke darmiyaan ungliyon ki is kaifiyyat aur angusht-e-shahadat ko harkat dene ki baat kisi mustanad aur qaabil-e-hujjat rivaayat se saabit nahin, is baare mein Hazrat waayel bin Hujr رضی اللہ عنہ *ki rivaayat shaaz hai. jaisaa ke A'llama Albani* رحمہ اللہ. *ne wazaahat ki hai (sifatu salatinnabi mutarjam) lehaazah yeh kaifiyat aur ishaarah tashahhud hi ke saath khas rahega. (wallaho a'lam)*

dono sajdon ke darmian baithne ki haalat mein:

"اَللّٰهُمَّ اغْفِرْلِیْ وَ ارْحَمْنِیْ وَ عَافِنِیْ وَ اهْدِنِیْ وَارْزُقْنِیْ"

Allaaum-maghfir lee, warhamnee, wa 'aafinee, wahdinee,warzuq-nee

(Aye allah mujhe ma'af farma,mujhe a'afiyat mein rakh, mujhe hidaayat de aur mujhe rozi a'taa kar)

(Abudaood:850, Tirmezi:472, ibne maja:89)

Padhe yaa:

"رَبِّ اغْفِرْلِی، رَبِّ اغْفِرْلِی" (**Rabbighfir lee, Rabbighfir lee**)

"Mere rab mujhe baksh de mere rab mujhe baksh de" (Abudawood:874)

Doosra Sajda:

☆......*Phir pahle sajde ki tarah doosra sajda kare.*

Nabi ﷺ ne irsahad farmaya:-

"Logo! yaad rakho mujhe rukoo aur sajde mein qur'an padhne se mana' kiya gaya hai"(Muslim:479)

Jalsa-e-isteraahat:

☆......*Phir "Allahu akbar" kahte huye doosre sajda se uthe aur Jalsa-e-isteraahat ya'ni halki baithak ke ba'd) (Abudawood:730,Tirmezi:304)- jaisa ke Hazarat Malik bin Huwairis ؓ ki rivaayat hai:-*

"Jab Aap ﷺ namaaz ki taaq raka'ton mein hote to (doosre sajda ke ba'd agli rak'at ke liye) uss waqt tak na uthte jab tak ke achchhi tarah baithh na jaate"

(Bukhari: 823)

donon haathon ko zameen par tekte huye. (Bukhari:824, Mosannaf ibne Abi Shaiba:3996) khade hokar pahli rak'at ke terz par doosri rak'at adaa kare.

Qa'da:

☆......*Phir doosri rak'at poori karne ke ba'd usi kaifiyat par baithh jaaye jo do sajdon ke darmiyaan baithhne ki batayi gayi hai ya'ni apne bayen pair par baith jaye aur daayen pair ko gaad de [[iss tarah baithhne ko "ifteraash" kahte hain]] khinsir aur binsir (kinaare ki do ungliyon) ko samet le, shahaadat ki ungli uthhaye rakkhe aur du'a ke waqt use harkat de, jabke ungliyon ko khula rakh kar baayen raan par ghutnon se qareeb phaila de.*

(Haalat-e-tashahhud mein shahaadat ki ungli se ishaare karne ki daleelon keliye dekhiye, Muslim:579, 580, Ibne Majah:912, Abudawood:991, Nasayi:1269).

Musnad Ahmed, Bazzaar aur Baihaqi ki rivaayat ke mutaabiq Nabi-e-akram ﷺ ne fermaya:-

"Yeh ungli shaytaan ko lohe se ziyada takleef pahuncahti hai.(Sifatu Salatinnabi lil Albani urdu page:223)

Tashahhud:

☆......*Qa'da (baithne ki haalat) mein tashahhud (aur durood) padhe:-*

اَلتَّحِيَّاتُ لِلّٰہِ وَ الصَّلَوٰاتُ وَالطَّيِّبَاتُ اَلسَّلامُ عَلَيْکَ اَيُّهَاالنَّبِیُّ وَ رَحْمَةُ اللّٰہِ وَ بَرَکَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَ عَلٰی عِبَادِ اللّٰہِ الصَّالِحِيْنَ، اَشْهَدُ اَنْ لَّااِلٰهَ اِلَّا اللّٰہُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Attahiyyaatu lillaahi wassalawaatu, wattayyibaatu, assalaamu alayka 'ayyuhan-Nabiyyu wa rahmatullaahi wa barakaatuhu, assalaamu 'alaynaa wa 'alaa 'ibaadillaahis saaliheen. Ash-hadu al-laa ilaaha illallaahu wa ash-hadu anna Muhammadan abduhu wa Rasooluhu.

(Tamaam qauli,badani aur maali ibadaten Allah hi keliye hain, aye Nabi aap par Allah ki salaamti, rahmat aur barkat ho, hum par aur Allah ke saare nek bandon par bhi salaamti ho, main gawaahi deta hoon ke Allah ke siwa koyi laayiq-e-ibaadat nahin aur main gawaahi deta hoon ke Muhammad ﷺ Allah ke bande aur uske Rasool hain)(Bukhari:831,835Muslim:402)

Durood-e-Ibraheemi:-

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ عَلٰی آلِ مُحَمَّدٍ، کَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ

وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa sallayta 'alaa Ibraaheema wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin kamaa baarakata 'alaa Ibraaheema, wa 'alaa 'aali Ibraaheema innaka Hameedum Majeed.

(Aye Allah Muhammad aur aal-e-Muhammad par rahmat naazil farma jis tarah tune Ibraaheem aur aal-e-Ibraaheem par rahmat naazil farmaayi bilaashuba tu ta'reef waala aur buzrugi waala hai, aur aye Allah Muhammad aur aal-e-Muhammad par barkat utaar jis tarah tune Ibraheem aur aal-e-Ibraheem par barakat utaari yaqeenan tu ta'reef -wa- azmat waala hai) (Bukhari:3370)

(Mazeed yeh dua padhe)

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ، وَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ

Allaahumma innee 'a'oozu bika min azaabil qabri wa min azaabi jahannama, wa min fitnatil mahyaa walmamaati, wa min fitnatil-maseehid-dajjaal.

(Aye Allaah main jahnnam aur azaab-e-qabr se, zindagi aur maut ke fitne se aur maseeh dajjaal ki burayi se teri panaah chahtaa hoon) (Muslim: 588)

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ اَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ، اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ

الْمَأْثَمِ وَالْمَغْرَمِ

Allaahumma innee 'a'oozu bika min azaabil qabri wa 'a'oozu bika min fitnatil maseehid-dajjaale, wa 'a'oozu bika min fitnatil-mahyaa walmamaati. Allaahumma innee 'a'oozu bika minal m'athami walmaghrami.

Aye Allah! main qabr ke 'azaab se teri panaah men aata hoon, Maseeh Dajjaal ke fitne se teri panaah men aata hoon, zindagi aur maut ke fitne se teri panaah men aata hoon. Aye Allah! main gunah aur qarz se teri panaah maangta hoon.

(Sahih Bukhari: 832 Sahih Muslim:589.)

yeh du'a padhna bhi manqool hai:-

اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allaahumma innee zalamtu nafsee zulman katheeran, wa laa yaghfiruz-zunooba illaa Anta faghfir lee maghfiratam min 'indika warhamnee innaka Antal Ghafoorur- Raheem.

"Aye Allaah beshak main ne apne nafs par bahut zulm kiya hai, aur tere siwaa koyi gunaahon ko ma'af karne waala nahin, pas apni taraf se mujhe ma'afi ataa farma, aur mujh par raham kar, belashubah tu bada bakhshne waala, bada meharbaan hai"

(Bukhari:834, Muslim:3705)

in ke elaawah bhi Dunya aur Aakhirat ki bhalayi par mushtamil koyi bhi du'a padh sakta hai, Nabi ﷺ ka irshaad hai:-

"(Tashahhud ke ba'd musalli ko) phir du'a ka intekhaab karna chaahiye ke jo use sab se achchhi

lage woh mange"(Bukhari:831, Tirmezi:289 wagairahuma)

Salaam:-

☆......Phir daayen aur uske ba'd baayen taraf "السلام عليكم و رحمة الله" '**Assalaamu Alaiykum Warahmatullah** kahte huye salaam pherde. (Muslim:117 Abudaood: 996 Tirmezi:295 wagairahum)

(Abudawood: 879 waghairahum mein "و بركاته" ka bhi ezaafa hai. isi tarah (raat ki namaaz mein) mahaz ek salaam par iktefa karna bhi Aap ﷺ se saabit hai. (Muslim: 746 Tirmezi:296 Ibne Majah: 919 waghairahum)

☆......Namaaz agar teen rak'at ya chaar rak'at waali hoto sirf "التحيات" ke padhne par iktifa kare. [[lekin behter yeh hai ke hasbe farmaan-e- baari (sura.e -ahzaab:56) salaam (tashahhud) ke saath namaaz (durood) bhi padha jaaye, tashahhud mein durood padhne ka qaul hi raajeh hai]].

Teesri aur Chauthi rak'atien:-

☆......uske ba'd Allaahu akbar kahte huye khada hojaaye aur raaf'ul yadain kare.

Bukhari:739 Abudawood:741 waghairhuma

☆......Phir baqiya namaaz pichhli raka'ton ki tarah poori kare han haalat-e-qiyam mein sirf surah faatiha ki telaawat par iktefa kare.

(Bukhari:755,Muslim,Ahmed, Nasayi)

Qa'da-e-akheera aur tawarruk:

☆......aakhri (tashahhud) mein "tawarruk" kare ya'ni daayen pair ko khada karde aur baayen pair ko daayen pindli ke neeche se nikaal kar chootad ko zameen se lagaakar baithh jaaye.

(Bukhari:828 Muslim, Ahmed,Ibne Majah, Nasayi)

iss qa'da mein tashahhud, durood aur du'ayen waghaira kaamil padhe.

☆......Phir daayen aur baayen salaam pher de.

Wazaahat:(Izaafah)

Namaaz agar do se zaayed raka'ton waali ho to aakhri raka't mein tawarruk sareeh lafzon mein saabit hai. lekin agar ek raka't (jaise salat-e-vitr) yaa do rakaton waali (jaise fajr aur nawaafil waghairah) hoto tawarruk karna hai ya nahin iss baare mein bhi Baihaqi mein sareeh alfaaz maujood hain, mazeed Abu Dawood (hadees:730)ki rivaayat ke alfaaz:

"Nabi ﷺ jab salaam waali raka't ke sajde se faarigh hote to tawarruk karte"

se istedlaal karte huye ba'z ulmaa (allama Ibne Qayyim waghairah) ne in mein bhi tawarruk ko behtar qaraar diya hai.

Farz namaaz ke ba'd ki masnoon du'ayen:(Izaafah)

☆......"اَللّٰـهُ اَكْبَرُ"**(Allaahu Akbar)** *(ek martaba) Hazrat Abduallah bin Abbas* ؓ *se rivaayat hai:*

"Main Nabi ﷺ ki namaaz ke khatm hone ko takbeer se jaan leta tha"

doosri rivaayat ke alfaaz hain:

"hamen Rasoolullah ﷺ ki namaaz ke ekhtetaam ka ilm nahin hota tha magar takbeer se"

(Bukhari:842 Muslim:583)

☆......اَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ، اَسْتَغْفِرُ اللّٰهَ، اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَاالْجَلَالِ وَ الْاِكْرَامِ

Astaghfirullaaha Astaghfirullaaha Astaghfirullaaha Allaahumma Antas-Salaamu wa minkas-Salaamu, tabaarakta yaa zal- Jalaali wal-Ikraam.

"*Aye Allaah main tujh se maghfirat ka taalib hoon, aye Allaah main tujh se maghfirat ka taalib hoon, aye Allaah main tujh se maghfirat ka taalib hoon, aye Allaah tu salaam hai aur salaamti teri hi taraf se hai, aye izzat-o-jalaal waale tu baa barkat hai*"(Muslim:591)

☆......رَبِّ اَعِنِّیْ عَلٰی ذِکْرِکَ وَ شُکْرِکَ وَ حُسْنِ عِبَادَتِکَ

(Rabbi a'innee a'laa zikrika,wa shukrika,wa husni 'ibaadatik)

"*Aye mere rab (tu) apnaa zikr karne par apnaa shukr bajaa laane par aur apni achchi ibaatat karne par meri madad ferma*" (Abudawood:1522 Nasayi:1304)

☆...... لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِیْکَ لَهٗ لَهُ الْمُلْکُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَیْتَ وَلَا مُعْطِیَ لِمَا مَنَعْتَ وَلَایَنْفَعُ ذَاالْجَدِّ مِنْکَ الْجَدُّ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul- Hamdu wa Huwa 'alaa kulli shay'in Qadeer, Allaahumma laa maani'a limaa 'a'tayta, wa laa mu'tiya limaa mana'ta wa laa yanfa'u zal-jaddi minkal jaddu.

(Allaah ke siwa koyi ibaadat ke laayeq nahin,uska koyi shareek nahin,usi ki baadshaahat hai, usi keliye ta'reef hai aur woh har cheez par Qaadir hai, aye Allah jo tu de use koyi rokne waala nahin aur jo tu rok le use koyi dene waala nahin aur kisi saahibe haisiyat ko uski haisiyat tere haan faayidah nahin de sakti)

(Bukhari:844 Muslim:293)

☆......**Aayatu-l-kursi, Nabi ﷺ ka irshaad hai:-**
"jis ne har farz namaaz ke ba'd aayatul kursi padhi uske aur jannat ke dermiyaan bas maut hi haayel hai" (Nasayi:9928)

☆......***Teenon "Qul"*** (Tirmezi:2903, Abudawood:1523)

☆......**Subhaanallah (33 baar) Alhamdulillah (33 baar) aur Allaahu Akbar (34 baar)**

Nabi ﷺ ne fermaya:

*"jo shakhs 33 martabah **"Subahaanallah"33** Martabah **"Alhamdulilah"** 33 martabah **"Allaahu Akbar" Padhe** aur aakhri mein:*

لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Laa ilaaha illallaahu wahdahu laa shareeka lahu lahul-mulku wa lahul hamdu wa Huwa 'alaa kulli shay'in Qadeer.

Padhe (ya'ni 100 ki ginti puri karne keliye) to uske gunaah ma'af kardiye jaate hain agarche samandar ke jhaag ke baraabar hon" (Muslim: 597)

Duraan-e-namaaz musalli ki nigah:(Izaafah)

☆......*Duoraan-e-namaaz nigaahen sajde ki jagah par rakkhen* (Baihaqi, Hakim, Irwaaul ghaleel:354) *haan tashahhud ki haalat mein nigaahen, daahine haath ki shahaadat ki ungli par rahengi.* (Abudawood:990)

Auraton ka tareeqa-e-namaaz:(Izaafah)

***Namaaz** ki adaayegi ka jo tareeqa ahaadees ke hawaale se bayaan kiya gaya woh jis tarah mardon*

keliye hai usi tarah khawaateen keliye bhi hai, is liye ke Nabi-e-akram ﷺ ka fermaan hai:

"usi tarah namaaz ada karo jis tarah mujhe adaa karte huye dekhaa hai" (Bukhari:917, Muslim:544)

Aap ﷺ ka yeh hukm jis tarah mardon keliye hai usi tarah auraton keliye bhi hai. auraton ki mardon se mukhtalif namaaz ki baat jin rivayaat aur aqwaal-o-aasaar mein aayi hai woh sanadi etebaar se za'yeef aur naaqaabil-e-etabaar hain, Imam Bukhari رحمہ اللہ ne (tareekh-e-sagheer/90) Hazarat Umme Darda رضی اللہ عنہا ke baare mein naqal farmaya hai:-

"Woh namaaz mein mardon ki tarah baithhti thin aur woh faqeeha thin"

yaad rakhiye ke ahnaaf ke yahan jo yeh farq rakkha gayaa hai ke mard naaf ke neeche aur khawaateen seene par haath baandhen uska suboot kisi za'yeef rivaayat mein bhi nahin hai.

Slalaah keliye sutrah ka ehtemsam:(izaafah)

☆......*Musalli khaah masjid mein namaaz adaa kar raha ho ya kahin aur use sutrah ka ehtemaam karna chaahiye, Rasoolullah ﷺ ka irshaad hai:*

"Sirf sutrah ki jaanib hi namaaz padho"

(Muslim: 260 wagairah)

Hazrat Yazeed bin Abi Ubaid taabayi rahimahullah bayaan karte hain:-

"Hazrat Abu Salma bin Akwa' رضی اللہ عنہ Masjid mein mushaf ke paas waale sutoon ke qareeb namaaz padhaa karte the main ne poochha aap Mushaf waale sutoon ke qareeb hi Namaaz padhne ki koshish kyun karte hain? to unhon ne kahaa ke yeh isliye ke main ne

Nabi ﷺ ko iske paas namaaz padhne ki koshish karte huye dekha hai" (Bukhari:503)

☆......*Agar sutrah na ho to namaazi ke aage se aurat, gadha yaa siyaah kutte ke guzarne se namaaz baatil hojaati hai.* (Muslim: 510)

Hazrat abduallah bin Abbaas رضي الله عنه *se marvi rivaayat mein "Haa'iza aurat" ke alfaaz hain.*

(Abudawood:703 Ibne Majah:949)

●......*Sutrah ki ounchaayi kam az kam ek haath honi chaahiye.*(Abudawood:686 , Ibne Khuzaimah:897)

●......*Sutrah aur sajda ki jagah ke darmiyaan ek bakri ke guzarne ka faasla ho.* (Bukhari:496,Muslm:508)

***jabke** namaazi aur sutrah ke darmiyaan ka faasla teen haath ho.* (Bukhari:506)

●......*Hazrat Abdullah bin Abbaas* رضي الله عنه *bayaan karte hain:-*

"Main ek gadhi par sawaar hokar aaya, main buloohat ke qareeb tha, Rasoolullah ﷺ Mina mein logon ko namaaz padha rahe the, main saf ke ba'z hisse se guzar kar sawaari se utra, gadhe ko charne keliye chhod diya aur saf mein daakhil hogayaa, kisi ne mujh par nakeer nahin ki" (Bukhari:493 Muslim:504)

iss hadees se Imam Bukhaari رحمه الله *waghairah ne istedlaal kiya hai ke imaam ka sutrah muqtadiyon keliye kaafi hai.*

●......***Nabi-e-akram ﷺ ka farmaan hai:-***

"Agar namaazi ke saamne se guzarne waale ko iski sazaa m'aloom hojaaye to woh guzarne ke bajaaye 40 saal tak baithhe rahna pasand kare"

(Bukhari:510, Muslim:507)

●.....***Namaazi*** *aur sutrah ke darmiyaan koyi guzarna chaahe to use rokna chaahiye Nabi-e-Akram ﷺ ne farmaya:-*

"Do baar to use haath se roko agar na ruke to usse haatha payi bhi karo, woh shaytaan hai"

(Ibne Khuzaima:818)

Woh Umoor jo dauraan-e-namaaz makrooh aur naapasandeeda hain:

☆.....*dauraane-e-namaaz sar ya nigaah ko idhar udhar le jaanaa makrooh hai. Hazrat A'aishah رضی اللہ عنہا ne Nabi ﷺ se dauraan-e-namaaz idhar udhar dekhne ke baare mein poochha to Aap ﷺ ne farmaya:*

"yeh to shaytaan ka jhapta hai jis ke zariye shaytaan bande ki namaaz ko jhapat letaa hai"

(Bukhari:751,Ahmed,Abu Daawood, wghairahum)

aur nigaahon ko aasmaanon ki taraf uthaana to haraam hai, Aap ﷺ ka irshaad hai:-

"Log zaroor bizzaroor haalat-e-namaaz mein apni nigaahon ko Asmaan ki taraf uthhaane se ba'z aajaayen warna unki nigaahon ko yaqeenan uchak liya jayegaa" (Muslim:429, Ahmed, Nasayi)

●.....Namaaz mein koyi abas (bekaar) kaam krna ya bila zaroorat harkat karna makrooh hai.

●.....Namaaz mein koyi aisi cheez saath lana bhi makrooh hai jo mashghool karne waali ho jaise koyi bhaari cheez ya aisi rangeen cheez jo nigaah ko apni taraf kheenche Nabi ﷺ ne ek dhaari daar chaadar

mein namaaz adaa ki, namaaz ke ba'd **Aap ﷺ ne farmaya:-**

"in dhaariyon ne mujhe namaaz mein bada ghaafil rakkha, ise Abujahm ke paas le jaayo aur unki moti chaadar le aayo" (Bukhari:373, Muslim:556)

isi tarah namaaz mein pahluon par haath rakhna bhi naa pasandeedah aur mamnu' hai.

(Bukahri:1220, Muslim 545 waghairahuma)

Namaaz ko baatil kardene waali batein:

- jaan boojh kar kalaam karna khaah thoda hi kyun na ho.(Bukhari:1200,Muslim:536,Abudaood:924,949)
- Poore badan ke saath qiblah se rukh pherlena.
- Baghair kisi zaroorat ke musalsal aur kasrat se harkaten karna.
- Dauran-e-namaaz hans dena khaah hansi mamooli hi kyun na ho. dauran-e-namaaz qahqaha se wazoo baatil hojaane se muta'alliq hadees za'yeef hai. (As-sailul-jarrar:1/100)
- Namaaz mein jaan boojh kar ruku' sajda, qiyaam ya qu'ood ka izaafah kardena. aur jaan boojh kar imaam se pahal kar jaana Nabi ﷺ ka irshad hai:-

"Ruku' w sujood, qiyaam aur salaam se faarigh hone (salaam pherne) mein mujh se pahal na karo"

(Muslim:526, Nasayi, Ibne Shaiba)

Mazeed kuchh umoor jin se musalli ko bachna chaahiye:(Izaafa)

- Dauraan-e-Namaaz aankhen band karna.

(Zaadul Ma'ad:1/248)

- Khane ki maujoodgi mein jabke khahish ho namaaz ada karna makrooh hai.
- peshaab aur pakhana ki hajat hoto faraaghat se pahle namaaz shuru nahin karna chaahiye,

Nabi ﷺ ka irshaad hai:-

"koyi bhi khana saamne hote huye namaaz ada na kare aur na aisi haalat mein jabke peshaab ya pakhana parishaan kar raha ho".

(Muslim:560, Abudawood:89)

☆......*Neend ka ghalba hoto namaaz keliye khada nahin hona chahiye, Nabi ﷺ ka irshaad hai:-*

"Jab kisi par gunoodgi hoto woh sojaye taake neend door hojaaye, isliye ke ghunoodgi ki haalat mein namaaz padhe to mumkin hai isteghfaar karna chaahe lekin apne aapko gaaliyan dene lage"

(Bukhri: 212, Muslim:786)

●......***Nabi ﷺ ne farmaya:***

"Mujhe hukm diya gaya ke main saat a'aza par sajda karoon aur (dauraan-e-namaaz) apne baal aur kapde ko na sametoon" (Bukhari:812, Muslim:230, 490)

●......*Masjid mein namaaz keliye kisi jagah ko khaas kar lena mana' hai.* (Abudawood, As-sahiha:1168)

●......*Salaam pherte waqt haathon se ishaarah karne se mana kiya gaya hai, Aap ﷺ ka irshaad hai:-*

*"Tum apne haathon se iss tarah isahara karte ho jaise shareer ghodon ki dumen hilti hain, tumhen yahi kaafi hai ke apni raanon par haath rakkhe huye daayen aur baayen munh mod kar "**Assalamu alaykum**" kaho"*(Muslim:431)

●......*Dauraan-e-namaaz agar jamaayi aaye to use rokna chaahiye, Nabi ﷺ ka irshaad hai:-*

"Jamaayi ka aana shaytaan ki taraf se hai, jab tum mein se kisi ko jamaayi aaye to use taaqat bhar rokne ki koshish karni chaahiye" (Muslim:2994)

Tirmezi ki rivaayat mein "dauraan-e-namaaz" rokne ki baat hai.

Dauraan-e-namaaz sunnat se saabit kuch a'amaal:

- ......*Hazarat A'aishah رضی اللہ عنہا se rivaayat hai:-*

"Rasoolullah ﷺ ghar mein namaaz pad rahe hote aur darwaaza band hota, main aati aur darwaaze par dastak deti, Aap ﷺ chal kar aate aur darwaaza khol dete phir namaaz ki jagah par laut jate, derwaaza qiblah ki taraf hota" (Tirmezi:598 Abudawood: 922)

- ......***Nabi ﷺ ne farmaaya:-***

"Namaaz mein do siyaah jaanwaron ya'ni saanp aur bichchoo ko maar diya karo"

(Abudawood:921, Tirmezi:390)

Hazrat Abdullah bin Shikhkheer رضی اللہ عنہ se rivaayat hai:-

"Main ne Rasoolullah ﷺ ko namaaz padhte dekha, Aap ﷺ ke seene se girya(rone) ki aisi aawaaz aarahi thi jaise josh khaati haandi se aawaaz aati hai".

(Abudawood:904, Nasai3/13)

- ......*Hazrat Abu Qataadah رضی اللہ عنہ se rivaayat hai:-*

"Rasoolullah ﷺ (apni nawaasi) umama binte zainab ko uthhaye huye namaaz padhte, qiyaam ki haalat mein uthha lete aur (ruku' wa sajde) ki haalat mein utaar dete" (Bukhari:516: Muslim:543)

- ......*Hazrat abu Nazrah رضی اللہ عنہ rivaayat karte hain:-*

"Rasoolullah ﷺ ne apne kapde mein thooka aur use aapas mein mal diya" (Abudawood:389)

- ......*Hazrat A'aishah رضی اللہ عنہا farmati hain:-*

"Nabi ﷺ namaaz padh rahe hote aur main Aap ke saamne pair phailaye leti hoti,jab Aap ﷺ sajda kerna chahte to mujhe chhu dete aur main apnaa paun samet leti phir jab Aap ﷺ khade hojate main apna

pair phaila leti" (Bukhari:1209 Muslm:272,512)

●.....*Hazrat Abdullah bin Umar* رضی اللہ عنہما *se rivayat hai:-*

"Rasoolullah ﷺ *quba ko tashreef le gaye, Aap namaaz adaa kar rahe the aur log aap ko salaam kar rahe the, main ne Bilaal* رضی اللہ عنہ *se poochha ke jab log namaaz ki haalat mein Aap* ﷺ *ko salaam kar rahe the to Aap* ﷺ *un ka jawaab kaise de rahe the? to unhon ne batlaaya iss tarah,phir apni hatheli ko iss tarah phialaaya ke uska andarooni hissa neeche ki taraf aur upri hissa upar ki taraf tha"*(Abudawood: 915, Tirmezi:366)

●.....*Hazrat Jaabir* رضی اللہ عنہ *se rivayat hai:-*

"Rasoolullah ﷺ *ki tabiyat na saaz hogayi, hum ne Aap ke peeche is haal mein namaaz padhi ke Aap baithhe huye the, Aap* ﷺ *ne hamaari taraf iltefaat kiya, hamen khada dekha to ishaara farmaya aur hum baithh gaye"* (Muslsim:413)

●.....*Hazrat Usmaan bin Abil A'as ne Rasoolullah* ﷺ *se a'rz kiya ke Allah ke Rasool! shaytaan mere aur meri namaaz aur qira'at ke dermiyaan haayel hokar meri namaaz kharaab karta hai, to Rasoolullah* ﷺ *ne farmaya:-*

*"woh ek shaytaan hai jise khinzib kahaa jaata hai, jab tum use mahsoos karo to Allah ki panaah maango (y'ani **a'oozubillah**......... kaho) aur apne baayen jaanib teen martaba thooko"*

Hazrat Usmaan رضی اللہ عنہ ***kahte hain:-***

"Main ne aisa kiya to Allah ta'ala ne use mujh se door kardiya" (Muslim:6738)

Mareez ki adayegiye namaaz ki kaifiyat:

***Mareez** ko chaahiye ke woh namaaz-e-farz khada hokar adaa kare, go ke jhuk kar ho ya diwaar ya laathhi waghairah ka sahaara lekar.*

(Bukhari:1117, Abudawood: 952 waghairahuma)

Agar khade hokar adaayegi mumkin na hoto baithh kar adaa kare, is soorat mein afzal yeh hai ke qiyaam aur rukoo' ki haalat mein chaar zano hokar baithhe.

(Bukhari:1117, Abudawood: 952 Waghairahuma)

***Agar** baithh kar namaaz adaa karna bhi mushkil hoto pahlu ke bal qiblah rukh hokar adaa kare (Bukhari:1117, Abudawood: 952 waghairahuma) aur afzal yeh hai ke daayen pahlu par adaa kare (Nailul aoutar: 2/468) agar qiblah rukh hona mumkin na hoto phir jis rukh par ho namaaz adaa kare, uski namaaz durust hogi aur lautaane ki zaroorat nahin hogi.*

***Agar** pahlu par adaayegi ki salaahiyat na hoto phir chit let kar, pairon ko qiblah ki taraf karke adaa kare, (Daroqutni:2.42 Hadees za'yeef hai, talkheesul habeer:1/410) afzal yeh hai ke apne sar ko thoda sa uthhaye taake chehra qiblah ki taraf hojaaye, agar qiblah ki taraf pair karna mumkin na hoto phir jis tarah mumkin ho namaaz adaa karleni chaahiye.*

***Mareez** ko ruku aur sujood ka ehtemaam karna chahiye agar yeh mumkin na hoto sar se ishaarah karna chaahiye aur sajdah keliye ruku' ke muqaable mein sar ko ziyaadah jhukaana chaahiye,agar sirf ruku karna hi mumkin ho, sajdah nahin to phir ruku karna chaahiye aur sajdah keliye ishaarah karna*

chaahiye, isi tarah agar sajdah mumkin ho aur ruku nahin to sajdah karna chaahiye aur ruku ishaarah se ada karna chaahiye.

***Agar** Ruku' aur sajda keliye sar se ishaara mumkin na ho to aankhon se ishaara kare, rukoo keliye kam aur sajda keliye ziyaadah aankhon ko band kare, rahi ungliyon se ishaara ki baat jaisa ki ba'z mareez karte hain to yeh durust nahin hai, isa baare mein kitab wa sunnat ki koyi asl ya ahl-e-ilm ka koyi qaul mujhe ma'loom nahin.*

***Agar** sar aur aankh donon se ishaara na mumkin hoto dil se namaaz adaa kare, takbeer kahe aur qira'at kare aur ruku wa sujood aur qiyaam wa qu'ood ki dil mein niyyat kar le.*

***Mareez** ko har waqt ki namaaz uske waqt par ada karni chaahiye aur apni taaqat bhar arkaan wa waajibaat ki adaayegi ka ehtemaam karna chaahiye, agar har waqt ki namaaz ada karna mushkil ho raha ho to Zuhar wa Asr aur Isha wa Maghrib ko jama karke ada kare, ya ta taqdeem ki soorat mein aur woh iss tarah ke Asr ko Zuhar ke saath aur Isha ko Maghrib ke saath padh le ya taakheer ki soorat mein iss taur par ke Zuhar ko Asr tak muakhkhar karke adaa kare aur Maghrib ko Isha ke saath mila de, jis soorat mein aasaani ho usi ko ikhtiyaar kare, haan Fajr ko jama nahin kiya jaa sakta. iss silsile mein sahih baat yeh hai ke mareez keliye ek waqt ki namaaz taal karke ya moqaddam (pahle) karke doosre waqt mein padhna durust nahin, haan woh "jama-e-suari" kar sakta hai jis ki soorat yeh hai ke pahli namaaz (masalan Zuhar) ko*

muakhkhar karke aakhri waqt mein aur doosri ko jaldi karke pahle padh liya jaaye, iss tarah bazahir do waqt ki namaaz jama bhi ho jayegi aur filhaqe-eqat apne apne waqton mein adaa hongi.

(As-sailul Jarrar Lish-Shoukani:1/193,bahawala fiqhul hadees:jild1 peg:318)

Mareez agar musaafir aur doosre shaher mein zere elaaj hoto waapsi tak qasr kare, khaah muddat-e-safar lambi ho ya mukhtaser. Ghaaliban iski wajah yeh hai ke uski haisiyat mutaraddid ki hai aur uski eqaamat ki muddat ghair mutayyan hai,wallahu a'alm.

Sajda-e-Sahw

sajda-e-sahw teen ojoohat ki bina par mashru hai:-

1.ziyaadati 2.kami 3.shak

ziyaadati ki misaal:- *misaal ke taur par aadmi namaaz mein ek rukoo' ka izaafa karde aur ek hi raka'at mein do ruku karle, ya sajde ka izaafa karde aur do ki jagah teen sajde karle, ya qiyaam mein ziyaadati karde, masalan chaar ki jagah paanch padh le aur ba'd mein yaad aajaye to iss (ziyaadati ki) soorat mein sajda-e-sahw salaam ke ba'd hoga jaisa ke rivaayat hai ke Nabi ﷺ ne (Zuhar) ki namaaz mein paanch raka'at padhli, phir jab logon ne salaam ke ba'd yaad dilaaya to Aap ne salaam ke ba'd sajda-e-sahw kiya.*

(Bukhri: 1226, Muslim:91, Tirmezi,Nasayi)

Yahaan yeh kaha jaa sakta hai ke Nabi ﷺ ne iss moqe par salaam ke ba'd saja-e-sahw isliye kiya ke aap ko salaam ke ba'd hi iska ilm ho saka, to hum kahenge ke agar hukm Aap ke a'mal se mukhtalif hota to Aap ﷺ sahaaba-e-keraam ؓ se farma dete ke jab tumhen salaam se qabl hi ziyaadati ka ilm hojaye to salaam se pahle hi sajda-e-sahw karlo, lekin jab Aap ne aisa kuchh nahin farmaya to is se maloom huwa ke ziyaadati ki soorat mein sajda-e-sahw ka muqaam ba'd az salaam hai.

iski ek daleel yeh bhi hai ki Aap ﷺ ne namaaz-e -Zuhar ya Asr mein do raka'ton par hi salaam pher diya, phir jab logon ne Aap ﷺ ko yaad dilaaya to Aap ﷺ ne namaaz mukammal ki aur salaam phera phir do sajde kiye aur dobaarah phir salaam phera.

(Bukhaari:482,714.Wagaira Muslim:573 Abudaood:1008, Tirmezi, Nasai, Ibne Majah)

chunke dauraane namaaz "Salaam" yeh ek ziyaadati thi isliye Aap ne salaam ke ba'd sajda-e -sahw kiya, hadees ke elaawah aql wa nazr ka bhi taqaaza yahi hai ke is soorat mein sajda-e-sahw salaam ke ba'd ho, isliye ke agar namaaz mein ziyaadati hojaye aur salaam se qabl hi sajda-e-sah'w karne ki baat hum kahen to phir namaaz mein do izaafe hojaate hain, lekin agar hum salaam ke ba'd aisa karte hain to sirf ek izaafa hota hai jiska waqoo sahwan huwa hai.

namaaz mein kami:- *iss soorat mein salaam se pahle sajda-e-sahw karna chaahiye, masalan ek shakhs tashahhud-e-awwal mein baithhe baghair uthh jaaye ya sajda mein "Subhaana Rabbi..." kahna bhool jaaye ya ruku mein "Subhaana Rabbi..." na kahe to woh salaam se pahle sajda-e-sahw kare isliye ke tark-e-wajib ki wajah se namaaz mein abhi naq's paaya jaa rahaa hai, pas hikmat ka taqazah yahi hai ke salaam se qabl sajda-e-sahw karliya jaaye, take namaaz se alaahidgi se qabl hi iss nuqsaan ki talaafi hojaye, aur iski daleel Hazrat Abdullah bin Buhaina ؓ ki rivaayat hai :-*

"Nabi ﷺ ne salaat-e-Zuhar padhaayi aur Aap do raka't ke ba'd (tashahhud keliye) baithhe baghair khade hogaye, phir jab namaaz mukammal karli aur log aap ke salaam pherne ka intezaar karne lage to Aap ﷺ ne baithhe huye takbeer kahi aur do sajde kiye phir salaam phera" (Bukhari:1224, Muslim:570 Abudaood, Tirmezi, Nasai, Ibne Majah)

Kami ya ziyaadati ke silsile mein shak: *masalan yeh shak hojaaye ke chaar rak'at padhi ya teen to iski do soortain hain:*

1. *aadmi ko kami ya ziyaadati mein se kisi ek baat ki taraf gumaan-e-gaalib haasil hojaye, to iss soorat mein woh gumaan-e-gaalib par rah kar salaam ke ba'd sajda-e-sahw kar lega, jaisa ke Hazrat Abdullah bin Mas'ood ؓ se rivaayat hai, Aap ﷺ ne farmaya:*

"jab tum mein se kisi ko namaaz mein shak hojaaye to woh sahih (soorat-e-haal maloom karne ki) koshish kare, phir us par namaaz ki takmeel kare iske ba'd salaam pher kar do sajda kare"(Bukahri:401, Muslim:572)

2. kami ya ziyaadati mein se kisi ek pahlu par gumaa-ne-ghalib haasil na hoto kami waale pahlu par rah kar namaaz mukammal kare phir salaam se qabl sajda-e-sahw karle, Nabi ﷺ se isi tarah manqoool hai. (Msulim:57, Ibne Majah:1210, Abudawood:1024, Ahmed:3/83)

Mazeed baatein:(Izaafah)

☆......**Nabi ﷺ ka irshaad hai:-**

"jab koyi do rak'at ke ba'd baghair tashahhud ke khade hojaaye to agar mukammal khadaa nahin huwa hai to baithh jaaye aur poori tarah khadaa hogaya hai to woh na baithhe aur sajda-e-sahw kare"

Tirmezi: 365 Abudaood:1036, Ibne Majah:1207

☆......*Agar koyi chaar rak'at waali namaaz mein bhool kar paanchwin rak'at keliye khadaa hojaye to use panchwin rak'at mukammal nahin karna chaahiye, kyun ke woh zaayed hai, haan woh namaaz mein ziyaadati ki wajah se sajda-e-sahw karega.*

Sajda-e-tilaawat

Mashrooiyat wa Fazeelat:

Sajda-e-tilaawat uss waqt mashroo' hai jabke aadmi dauraan-e-tilaawat kisi aisi aayat se guzre jiss mein sajda ho, qur'an-e- kareem mein sajda (ke yeh muqamaat) maloom-o-mashoor hain, masaahif (mein safhaat) ke kinaare uske liye nishanaat bhi maujood hain, ek aadmi jab kisi aisi aayat se guzre to use sajdah karna chaahiye, ba'z ulma ke mutabiq yeh sajdah wajib hai lekin sahih baat yeh hai ke yeh wajib nahin hai. isliye ke Ameer-ul-Momineen Hazrat Umer bin Khattab رضي الله عنه ne juma' ke din khutba mein surah nah'al ki aayat-e-sajda ki tilaawat ki aur sajda kiya, phir doosre juma' ko iski tilaawat ki aur sajda nahin kiya, phir farmaya:

"Allah ta'ala ne hum par yeh sajde farz nahin kiye hai, illa ye ke hum chaahen"

﴾Bukhari: 1077, Baihaqi:2/321, Moatta:1/20.﴿

istesna(illa) yahaan munqate' hai, isliye ki faraayez mein chaahat aur marzi ka koyi dakhal nahin Umar رضي الله عنه ne aisa Sahaaba ki maujoodgi mein kiya aur sahaaba-e-kiram mein se kisi ne iska inkaar nahin kiya haalaanke woh munkar par nakeer ke bade harees the, to sahaaba-e-kiram ki khamooshi iss baat ki daleel hai ke sajda-e-telaawat khaah namaaz ke ander ho ya namaaz ke baahar baharhaal wajib nahin hai.

﴾sajda-e-telawat go wajib nahin hai lekin iska ehtemaam iss e'tebaar se bada aham hai ke shaytaan ko is se badi takleef wa aziyyat hoti hai,

Nabi ﷺ ka irshaad hai:-

"jab Aadam ka beta kisi sajda ki aayat ki tilaawat karta hai aur phir sajda karta hai to shaytaan rota huwa us se alag hojaata hai aur kahta hai haaye meri barbaadi ke ibn Aadam ko sajde ka hukm diya gaya usne sajda kiya pas uskeliye jannat hai aur mujhe sajde ka hukm diya gaya, main ne inkaar kardiya pas mere liye jahannam hai" (Muslim:115)

Sajda-e- Tilaawat ka tareeqa:

Iska tareeqa yeh hai ke aadmi Allahu Akbar kahe (baghair) namaaz ki tarah saat a'za par sajda kare, phir baghair takbeer aur salaam ke uthh kar khade hojaaye. bairoon-e-salaah sajda-e-tilawat keliye takbeer kahna saabit nahin, is baare mein Abdullah bin Umar رضـى الـلـه عـنـهـمـا se marvi rivaayat baqaul Allaama Albani (rah). "munker" hai. (Zayeef Abi Dawood 316, bahwala fiqhul hadees 517)

haan agar sajda-e-tilaawat namaaz ke ander hoto jhukte aur uthhte (donon) waqt takbeer kahna chaahiye, isliye ke Nabi ﷺ namaaz mein jhukte aur uthhte waqt takbeer kahte the.

Tirmezi:253, Ahmed:1/418 Nasai 1142

Nabi ﷺ se dauraan-e-namaaz sajda-e-tilaawat karna saabit hai, jaisa ke Hazrat Abu Hurairah رضي الله عنه rivaayat karte hain:

"Nabi ﷺ ne "Isha" mein "اذا السماء انشقت" ki tilaawat ki aur sajda-e-tilawat kiya"

Bukhari:766 ,768 ,Muslim :578

jo sahaba-e- kiram رضـى الـلـه عـنـهـمـا namaaz ke ander Nabi ﷺ ke tabkeer kahne ki rivaayat karte hain woh us se sajda-e-tilaawat ko alag nahin karte, to yeh iss

baat ki daleel hai ke dauraan-e-namaaz sajda-e-tilaawat ki haisiyat khud namaaz ke sajde ki hai, Aap ﷺ sajde mein jaate waqt aur uthhte waqt takbeer kaha karte the, aur sajda-e-tilaawat qiraat ki aakhri aayat mein ho ya qiraat ke dauraan, baraabar hai pahli soorat mein takbeer kahte huye sajda kiya jaayega aur takbeer ke ba'd uthh kar phir ruku keliye tabkeer kah kar ruku kiya jaayega, chunke takbeer ke asbaab yahaan alag alag hain isliye musalsal do takbeeren kahne mein koyi harj nahin hai.

Sajda-e-tilaawat ki du'ayen:

☆......سَجَدَ وَجْهِيَ لِلَّذِيْ خَلَقَهُ وَشَقَّ سَمْعَهُ وَ بَصَرَهُ بِحَوْلِهِ وَ قُوَّتِهِ
فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

Sajada wajhiya lillazee khalaqahu, wa shaqqa sam'ahu wa basarahu bihawlihi wa quwwatihi. Fatabaarakallaahu 'Ahsanul Khaaliqeen.

"Mere chehre ne uss zaat keliye sajda kiya jisne use paida kiya, uske kaan aur aankh ke soraakh nikaale, apni taaqat aur quwwat se, barkat waala hai Allah jo sab banaane waalon se achchha hai"

Za'eef,Sunan Abu Dawood:1414,SunanTirmezi:580, Hakim: 1/220H:8020 (Rivaayat zay'eef hai)

☆......اَللّٰهُمَّ اكْتُبْ لِيْ بِهَا اَجْرًا وَضَعْ عَنِّيْ بِهَا وِزْرًا وَاجْعَلْهَا لِيْ عِنْدَكَ
ذُخْرًا وَتَقَبَّلْهَا مِنِّيْ كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

Allaahum-maktub lee bihaa ajran, wa-za 'annee bihaa wizran, waj'aalhaa lee indaka zukhran wa taqabbal haa minnee kamaa taqabbaltahaa min abdika Daawooda.

"Aye Allah! mere liye iske badle apne yahaan ajr likh

le, iske zariye mujh se bojh hataa de,ise mere liye apne paas zakheera banaa de aur ise meri taraf se qubool farma le jis tarah tune apne bande dawood se qubool farmaya" (Hasan, Sunan Tirmezi:3424,579, Almustad rak Haakim:1/219 H:799.)

sajda-e-shukr:(Izaafah)

sajda-e-shukr uss waqt mustahab hai jabke koyi, kush kardene waali khabar ya baat pesh aaye,ya kisi museebat ya parishaan kun baat se najaat wa 'Aafiyat naseeb hojaaye, Hazrat Abubakrah ؓ se rivaayat hai:

"Nabi ﷺ ko koyi aisi baat pahunchti jo khushkun hoti to Aap sajde mein gir padte"

(Abudawood:2774,Tirmizi:1578)

Hazrat Ka'b bin Malik ؓ ko jab tauba ki qabooliyat ki khabar mili to sajdah mein chale gaye (Bukhari:4156,Muslim:2769) *isi tarah Hazrat Ali ؓ uss waqt sajde mein chale gaye jab unhon ne pistaan waale ko khaarij ke maqtoolon mein dekha.*

(Ahmed:1/107,108)

ek aur sajdah: (Izaafah)

kisi gamnak khabar par ya kisi nishaani waghairah ke dikhne par bhi sajda mashru' hai , jaisa ke Nabi ﷺ ka irshaad hai:

"jab tum koyi nishaani dekho to sajdah karo"

(Tirmizi:381,Abudawood:1197)

In sajdon ke ahkaam wahi hain jo sajda-e- tilaawat ke hain, ya'ni inke liye bhi wazoo ki shart hai na takbeer wa salaam ki zaroorat.

Panj waqta farz namazein

panjgana namaazon ki rakaat:(Izaafah)

Allah ta'ala ne din aur raat mein paanch waqt ki namaazen farz ki hain, in paanch auqaat ki namaazon mein raka'ton ki ta'daad kul 17 hai:-

1.Fajr 2 rak'at, 2.Zuhar 4 rak'at, 3. 'Asr 4 rak'at, 4.Magrib 3 rak'at, 5.Isha 4 rak'at.

pnajwaqta namaazon ki fazeelat wa ahmiyat:(Izaafah)

Hazrat Salman faarsi ؓ rivaayat karte hain:-

"Main Nabi ﷺ ke saath ek darakht ke neeche tha. Aap ﷺ ne darakht ki khuskh tehni pakdi aur use hilaaya jis se uske patte jhad gaye, Aap ne farmaya: Salman tum mujh se kyun daryaaft nahin karte ke main ne aisa kyun kiya? (phir) farmaya musalmaan jab achchhi tarah wazoo karta hai phir panjwaqta namaazen adaa karta hai to uske gunah usi tarah jhad jaate hain jis tarah iss darakht ke patte (jhad gaye) phir Aap ne yeh aayat padhi: **(tarjuma)** aur din ke donon kinaaron mein namaaz qaayem karo aur raat ke auqaat mein bhi, beshak nekiyan buraiyon ko mita deti hain, yeh naseehat hai naseehat haasil karne waalon keliye".

(Hood:114)(Nasai,Ahmed, Tabraani,Sahihut-Targheeb:356)

Nabi-e-Akram ﷺ ka irshaad hai:-

"jis ne 'Isha ki namaaz ba jama'at adaa ki usne goya aadhi raat tak qiyaam kiya aur jis ne subah ki namaaz ba jama'at adaa ki usne goya aadhi raat qiyaam karliya" (Muslim an Usmaan Bin Affan ؓ: 1491)

Nabi ﷺ ka irshaad hai:-

"Munafiqon par Fajr aur Isha se ziyaadah bhaari aur

koyi namaaz nahin, agar unhen ma'loom hojaaye ke in namaazon ka kiya sawaab hai to woh in mein zaroor haazir hon khaah unhen sureen ke bal ghisat kar aana pade" (Bukhari:657, Muslim:651)

Aap ﷺ ka farmaan hai:-

"jis ne subah ki namaaz padh li woh Allah ke zimme (ahad aur panaah) mein hai. to Allah tum se apne zimme ke baare mein kisi cheez ka mutalba na kare, isliye ke jis se woh mutalbah karega, use apni girift mein lekar munh ke bal jahannam mein phenk dega" (Muslim:657)

Aap ﷺ ne farmaaya:-

"Jis shakhs ki Asr ki namaaz faut hogayi uska goya ahl aur maal loot liya gaya"(Bukhari:552, Muslim:626)

Doosri rivayat ke alfaaz hain:

"Jis shakhs ne Asr ki namaaz chhod di, uske a'amal akaarat gaye" (Bukhari:335)

Panjwaqta Namaaz ke auqaat:(Izaafah)

Namaazon ko waqt ki paabandi ke saath adaa karna farz hai. Allah Ta'ala ka irshaad hai:-

"Yaqeenan Namaaz mominon par moqarrarah waqton par farz hai" ((An-nisa:103)

Nabi ﷺ ka irshaad hai:-

" Allah ta'ala ka farmaan hai: meri izzat wa jalaal ki qasam jo shakhs waqt par namaaz adaa karega main use jannat mein daakhil karunga aur jis ne be waqt (taakheer karke) namaaz adaa ki use chaahunga to apni rahmat se ma'af farmadunga aur chaahunga to azaab dunga" (Shihut-targheeb:398)

Panjwaqta namaaz ke aouqaat iss tarah hain:

1. Zuhar, zawaal (sooraj ke pachchhim ki taraf dhalne) se lekar uss waqt tak jabke har cheez ka saaya uske

baraabar hojaaye.

2.Asr,Zuhar ke aakhri waqt se lekar sooraj ke zard hone yaa do misl saaya hone tak, yeh Asr ka aakhri mustahab aur pasndeedah waqt hai. warna karaahat ke saath Asr ki namaaz sooraj ghuroob hone tak adaa ki jasakti hai.

(Muslim:958, Abudaaood:755)

3. Maghrib,sooraj ke ghuroob hone ke ba'd se laali gaayeb hone tak.

4.Isha, maghrib ke waqt ke khatm se lekar aadhi raat tak.

Hazrat Abu Barza ؓ se rivaayat hai:-

"Rasoolullah ﷺ Isha se pahle sone ko aur uske ba'd (bila zaroorat) guftagu karne ko napasnd farmate the" (Bukhari:568, Muslim:647)

Hazrat Anas ؓ se rivaayat hai:-

"ek raat hum log Nabi ﷺ ka intezaar karte rahe yahaan tak ke aadhi raat ke qareeb guzargayi,phir Aap ﷺ tashreef laaye aur namaaz padhne ke ba'd humen khitaab karte huye farmaya: suno! saare log namaaz padh chukne ke ba'd neend ki aagosh mein jaa chuke hain, jabke tum jab tak namaaz ka intazaar karte rahe baraabar namaaz hi mein rahe"

(Bukhari:600, Muslim:654)

5.Fajr, subh-e-saadiq (khatm sehri) se lekar sooraj ke nikalne tak. (Muslim:612)

Nabi-e-Akram ﷺ ne farmaya:-

"jis ne sooraj nikalne se pahle subh ki ek rak'at paali us ne fajr ki namaaz (waqt ke ander) paali aur jis ne sooraj ghuroob hone se pahle Asr ki ek rak'at paali usne Asr ki namaaz paali"

(Bukhari:579 Muslim:608)

yahi hukm doosri namaazon ka bhi hai ke waqt

kahtm hone se pahle ek rak'at mil jaaye to namaaz waqt ke ander hi shumaar ki jaayegi.

awwal waqt par namaaz adaa karna: (Izafah)

Namaazon ko awwal waqt par adaa karna chaahiye, Nabi ﷺ se daryaaft kiya gaya ke kaunsa amal afzal hai? to Aap ﷺ ne farmaya:-

"awwal waqt mein namaaz adaa karna"

(Abudawood:362 Tirmezi:100)

Hazrat 'Aaishah رضی اللہ عنہا kahti hain:-

"Rasoolulla ﷺ ne koyi namaaz uske aakhri waqt mein nahin adaa ki yahaan tak ke Allah ne Aap ﷺ ko wafaat dedi" (Baihaqi1/435,Haakim:1/190)

Hazrat Aaishah رضی اللہ عنہا farmati hain:-

"Rasoolullah ﷺ jab fajr ki namaaz padh lete to (jama'at ke saath namaaz adaa karne waali) auraten apni chaadaron mein lipti huyi laut'tin, woh andhere ki wajah se pahchaani na jaati theen"

(Bukhari:867, Muslim: 645)

Hazrat Anas رضی اللہ عنہ bayaan fartmate hain:-

"Rasoolullah ﷺ Asr ki namaaz padhaate the aur sooraj buland hota tha, koyi shakhs Madinah se awaali (Madinah ke atraaf) jaata to pahuncne ke ba'd bhi sooraj buland rahta, ba'z awaali Madinah se chaar meel ke faasle par waqe hain"(Bukhari:550,Muslim:621)

Nabi ﷺ ka irshaad hai:-

"yeh munafiq ki namaaz (Asr) hai ke woh baithha sooraj ka intezaar karta rahta hai. yahaan tak ke oh shaytaan ke do seengon ke darmiyaan (zard) ho jaata hai, to uthh khada hota hai aur chaar thhonge maarta aur iss mein Allah ko bahut thoda yaad karta hai" (Muslim:622)

Isha ki namaaz taakheer se adaa karna mustahab hai, Aap ﷺ ka irshaad hai:-

"Agar yeh baat na hoti ke main apni ummat par mushaqqat daal dunga to mein unhen hukm deta ke woh Isha ko ek tehaayi raat tak moakhkhar karen"

(Tirmezi:167, Ibne Majah:491)

Ek doosri rivaayat ke alfaaz hain:-

"Agar kamzor ki kamzori, mareez ka marz aur zaroorat mand ki zaroorat na hoti to mein is namaaz (Isha) ko aadhi raat tak moakhkhar kar detaa"

(Abudawood:422 Ibne Majah:693)

Mamnu'a auqaat:(Izaafah)

Nabi-e-kareem ﷺ ka irshaad hai:-

"Subah ki namaaz adaa karlene ke ba'd sooraj ke tuloo hojane tak koyi (nafil) namaaz nahin, isi tarah Asr ki namaaz adaa kar lene ke ba'd sooraj ke ghuroob hojaane tak koyi namaaz nahin".

(Bukhari:586 Muslim:827)

Asr ke ba'd us waqt tak namaaz padhi jaa sakti hai, jab tak sooraj buland aur raushan ho, jaisa ke Hazrat Ali ؓ se marvi hai:-

"Nabi ﷺ ne Asr ke ba'd namaaz padhne se mana farmaya illa yeh ke sooraj abhi buland ho"

(Abudawood:1274)

Hazrat Uqba bin Aamir ؓ se rivaayat hai:

"Teen auqaat woh hain jin mein namaaz padhne se aur murdon ko dafan karne se Rasoolullah ﷺ hamein mana' farmaya karte the, sooraj ke tulu' hone ke waqt yahaan tak ke bilkul numayan hojaaye, dophar ke waqt yahaan tak ke sooraj dhal jaaye aur jab sooraj maayel baghroob ho yahaan tak ke woh ghuroob hojaaye" *(Muslim:831)*

ek rivaayat mein is ki illat yah bayaan ki gayi hai ke sooraj shaytaan ke do seenghon ke darmiyaan tulu' wa ghuroob hota hai aur in do auqaat mein kuffaar use sajda karte hain, jabki zawaal ke waqt jahannam bhadkaayi jaati hai. (Muslim:832)

waazeh rahe ke yeh mumana'at mutlaq (aam) nafil namaaz keliye hai jo baghair sabab ke adaa ki jaaye, sababi namaazein (tahiyatul-wazoo, tahiyatul-masjid aur qaza namaazen khaah farz hon ya nafil) in auqaat mein bhi adaa ki jaa sakti hain, Nabi ﷺ ka irshaad hai:-

"Jo shakhs namaaz bhool jaaye ya so jaaye uska kaffaarah yahi hai ke jab yaad aaye adaa karle" (Bukhari: 597 Muslim:684) *(tahiyatul masjid aur tahiyatul wazoo se muta'alliq rivaayaten :sunan wa nawaafil" ke tehat dekhiye)*

Jama'at ki farziyat wa fazeelat: (Izaafah)

panjwaqta namaazein muqarrarah auqaat ke elaawah ba jama'at masjid mein adaa karna bhi waajib hai, Hazrat Abu Hurairah ؓ se rivaayat hai ke:-

"Ek naabina shakhs ne Nabi ﷺ ki khidmat mein haazir hokar arz kiya ke mujhe koyi aisa shakhs muyassar nahin jo mujhe masjid tak le jaaye, lehaaza mujhe ghar mein namaaz adaa karne ki ejaazat di jaaye, Aap ﷺ ne use ejaazat de di, jab woh waapas jaane laga to Aap ﷺ ne use bula kar farmaya kiya tum azaan sunte ho? usne kaha haan to Aap ﷺ ne farmaya to azaan ka jawaab diya karo (ya'ni majsid mein namaaz adaa karo)" (Muslim:653)

Rasoolullah ﷺ ka irshaasd hai:-

"jo shakhs azaan sunne ke ba'd baghair kisi uzr

(majboori) ke masjid mein na aaye, uski namaaz qubool nahin ki jaati" (Abudawood:551, Ibne Majah: 793 Ibne Hibbaan, Baihaqi)

Ek muaqe par Nabi ﷺ ne irshaad farmaya:-

"Uss zaat ki qasam! jiske haath mein meri jaan hai, mera iraadah huwa ke main lakdiyaan jama karne ka hukm dun, phir azaan kahne ko kahun aur kisi doosre ko imaamat keliye kahun phir (jaakar) un logon ke gharon mein aag lagaadun jo namaaz keliye (masjid mein) haazir nahin hote" (Bukhari:644 Muslim:650)

Rasoolullah ﷺ ne farmaya:-

"Baa jama'at namaaz padhna akele namaaz padhne se 27 darje se ziyaadah sawaab rakhta hai"

(Bukhari:645, Muslim:650)

Allama Albani رحمه الله ke mutaabiq:-

"iss rivaayat se faqat yeh ma'loom hota hai ke agar aadmi jama'at mein haazir na ho aur akele namaaz padh le to uski namaaz hojaati hai, raha tark-e-jama'at ka gunah to woh uske zimme badastoor laazim hai" (Tamamul Minnah)

Nabi ﷺ ne farmaya:-

"jo shakhs chaalis (40) din tak namaaz ba jama'at iss tarah padhe ke uski takbeer-e- wula faut na ho to uss keliye do najaaten likh di jaati hain ek jahannam ki aag se najaat aur doosri nifaaq se najaat"

(Tirmezi: Sahihut-targheeb:404)

Azaan aur Iqaamat:(Izaafah)

logon ko panj waqta namaazon ke waqt se aagah karne aur jama'at keliye masjid mein jamaa karne keliye "Azaan" mashru' hai aur yeh farz hai, Nabi-e-Akram ﷺ ne Hazrat Malik bin 'Huwairis رضي الله عنه ko rawaana karte huye unhen takeed farmayi thi:-

"jab namaaz ka waqt hojaaye to tumhein aagah karne keliye tum mein se ek aadmi ko Azaan dena chahiye" (Bukhari:628, Muslim:674)

Azaan ke ba'd aur logon ke jama hojaane ke ba'd farz ki jama'at ke khadi hone ki ittela dene keliye "Iqaamat" mashru' hai, isko takbeer bhi kahte hain:-

Nabi ﷺ ne farmaaya:-

"muazzin ki awaaz pahunchne ki had tak jo bhi jin, insaan aur doosri cheezen use sunti hain woh Qiyaamat ke din uske haq mein gawaahi dengi".

(Bukhari:609)

doosri rivaayat ke alfaaz hain:

"Muazzinon ki aawaaz jahaan tak pahunchti hai uski bakhshis ki jaati hai, uski aawaaz sunne waali har tar wa khushk cheez tasdeeq karti hai aur jo shakhs uske saath namaaz padhe uska sawaab bhi use milta hai".

(Nasai, Ahmed, Sahihut-Targheeb:228)

Aap ﷺ ka irshaad hai:-

"Qiyaamat ke din muazzin logon mein sab se lambi gardan waale honge" (Muslim:387)

Azaan ke kalimaat sun kar shaytaan ko bahut takleef pahunchti hai, Nabi ﷺ ne farmaya:

"Jab shaytan Azaan ki aawaaz sunta hai to hawa kharij karte huye bhagta hai" (Bukhari:608 Muslim: 389)

Rasool-e-Akram ﷺ ne farmaya:-

"Tumhaara rab bakriyon ke uss charwaahe se (az raahe khushi) ta'ajjub karta hai jo pahaad ki choti par rah kar Azaan deta hai aur namaaz padhta hai, Allah ta'ala farmaata hai: mere bande ko dekho jo namaaz keliye Azaan deta hai aur Iqaamat kahta hai aur mujh se darta hai, main ne usko bakhsh diya aur jannat mein daakhil kardiya" (Abudawood:1203, Nasayi:667)

Iss Hadees se safar mein aise maqaam par azaan ki mashroo'yat wa fazeelat saabit hoti hai jahaan aadmi tanhaa ya jama'at ke saath ho our Azaan ki awaaz wahaan na pahunchti ho.

Hazrat Anas ﷺ *se rivaayat hai:-*

"Bilaal ﷺ ko hukm diya gaya tha ke Azaan dohri aur iqaamat ikhari kahen siwaaye "qadqamatissalaah " ke" (Bukhari:605 Muslim:378)

Musannaf Abdur Razzaq ki jis rivaayat mein hazrat Bilaal ﷺ ke Iqaamat bhi dohri kahne ka zikr hai, woh Ibraheem Nakha'yi aur Hammaad bin Sulaimaan do raaviyon ke mudallis hone ki waajah se za'yeef hai. (dekhiye hadiyatul muslimeen: page:30 az Zubair Ali Zai) aur Hazrat Abu Mahzoora ﷺ (Muazzin-e-Makkah) ki rivaayat mein agar dohri Iqqaamat ka zikr hai to uss mein Azaan bhi tarjee' waali hai,yani "Ashhadu Allaailaha......" aur "Ashhadu anna Muhamm....." chaar chaar martabah kahna, do martaba aahista aahista aur do martaba buland aawaz se.

(Abudawood:502)

Hazrat Anas ﷺ ***farmate hain:-***

"Fajr ki Azaan mein muazzin ka "Hyya'lal falaah" ke ba'd "Assalatu khayrum-minan-naum" kahna sunnat hai" (Sahih Ibne Khuzaima:386)

Azaan ka jawaab:(Izaafah)

Nabi ﷺ *ka irshaad hai:-*

"jab tum azaan suno to usi tarah kaho jaise muazzin kahta hai" (Bukhari: 611, Muslim:383)

yeh bahut fazeelat waala a'mal hai, aap ﷺ *ne farmaya:-*

"jo aisa kare aoh jannat mein daakhil hoga"

(Muslim:385)

Yaad rahe ke "Hayya'lassalah"aur"Hayya'lalflah" ke jawaab mein "La haula wa laa quwwata illa billah" kahenge. (Bukhari:613)

Azaan ke ba'd ke azkaar:(Izaafah)

Azaan ka jawaab de chukne ke ba'd pahle Aap ﷺ par durood padhna chahiye phir azaan ki du'a padhni chahiye:-

اَللّٰھُمَّ رَبَّ ھٰذِہِ الدَّعْوَۃِ التَّامَّۃِ وَ الصَّلَاۃِ الْقَائِمَۃِ، آتِ مُحَمَّدَنِ الْوَسِیْلَۃَ وَالْفَضِیْلَۃَ وَابْعَثْہُ مَقَامًا مَّحْمُوْدَنِ الَّذِیْ وَعَدْتَّہٗ. اِنَّکَ لَا تُخْلِفُ الْمِیْعَاد

Allaahumma Rabba haazihid-da'watit-taammati wassalaatil qaa'imati, aati Muhammadanil waseelata walfadheelata, wab'ath-hu maqaamam-mahmoodanil-lazee wa 'atahu, (innaka laa tukhliful-mee'aad).

(Aye Allah iss kaamil daawat aur qaayem hone waali namaaz ke rab Muhammad (ﷺ) ko waseela (khusoosi qurb) aur fazeelat ataa farma aur unhen us (maqam-e-mahmood) par faayez farma jiska toone unse wa'da kiya hai)

Aap ﷺ ka irshaad hai:-

"Jo shakhs aisa kare qiyaamat ke din woh meri shafa'at ka mustahiq hoga"(Bukhari:614, Abudaood:529)

sak'ht sardi aur baarish ki raat mein gharon mein namaaz ki adayegi ki ijaazat hai, iss soorat mein muazzin "Hayya'lassalaah" ki jagah "salloo fee rihaalikum" (apne gharon mein namaaz adaa karlo) kahega. (Bukhari:666,Muslim:697)

Masajid ki ta'meer ka hukm aur fazeelat:-(Izaafah)

ba jama'at namaaz adaa karne keliye masjid ki ta'meer ka hukm hai, Hazrat Aaishah رضی اللہ عنہا se rivaayat hai:-

"Rasoolullah ﷺ ne mahallon mein masjid ki ta'meer aur unhen paakeezah aur khushbudaar rakhne ka hukm diya" (Abudawood:455, Tirmezi:594)

Nabi ﷺ ka irshaad hai:-

"Jo shakhs Allah ke liye masjid banaayega Allah ta'ala uss keliye uske misl jannat mein ghar banayega" (Bukhari:450 Muslim:533)

ek rivayat ke alfaz hain:-

"jis ne chidya ke ghounsle ke baraabar ya us se bhi chhoti masjid banaayi (yani masjid ki ta'meer mein ma'mooli hissa bhi liya) Allah uss keliye jannat mein ghar banaayega" (Ibne Majah:1/604)

Nabi-e-Akram ﷺ ka farmaan hai:-

"Mujhe masaajid mein naqsh-o-nighaar ka hukm nahin diya gaya hai" (Abudawood:448)

Doosri rivaayat mein farmaya:-

"Qiyaamat uss waqt tak qaayem nahin hogi jab tak ke log masaajid ke silsile mein baaham fakhr na karne lagen" (Abudawood:449, ibne Majah:739)

Rasoolullah ﷺ ne farmaya:-

"Allah ta'ala ke nazdeek sab se pasndeeda jaghen masaajid hain" (Muslim: 1528)

Nabi ﷺ ka irshaad hai:-

"Masaajid rooye zameen par Allah ke ghar hain jo aasmaan walon ko uss tarah chamakti hain jis tarah zameen walon ko sitaare chamakte nazar aate hain".

(Tabrani,Majma'uz-Zawayed:1934)

Nabi-e-Kareem ﷺ ne farmaya:-

"Zameen puri ki puri masjid (Namaaz padhne ke laayeq) hai siwaaye qabirstaan aur hammaam ke"

﴿Abudaood:488 Tirmezi:316﴾

Masjid mein haazri ki fazaayel aur aadab wa ahkaam:(Izaafah)

☆......***Nabi-e-Akram ﷺ ka irshaad hai:-***

"jo shakhs subh wa Shaam masjid mein jaata hai Allah ta'ala uski subah ki aamad ke waqt us keliye jannat mein mezbaani tayyaar farmata hai aur shaam ke waqt aamad par uss keliye jannat mein mezbaani tayyar farmata hai" (Bukhari:662)

☆......***Rasoolullah ﷺ ne farmaya:***

"jis shakhs ne apne ghar mein wazoo kiya phir Allah ke gharon mein se kisi ghar mein gaya taake faraayez-e-elaahi mein se koyi (namaaz) farz adaa kare to uske ek qadam par uska ek gunah ma'af hoga aur doosre qadam par ek darja buland hoga"

(Muslim:1521)

☆......***Nabi ﷺ ne farmaya:-***

"Logon mein namaaz ke sab se ziyaadah sawaab ka haqdaar woh hai jo sab se ziyaadah door se chal kar aaye, phir woh jo uske ba'd sab se ziyaadah door se aaye" (Bukhari:651)

☆......***Nabi ﷺ ka irshaad hai:-***

"Jis ne ghar mein wazoo kiya aur achchha wazoo kiya phir masjid mein hazir huwa woh Allah ka mehmaan hai aur mezbaan par haq hai ke woh apne mehmaan ki izzat kare"(Tabrani, Sahihuttargheeb:520)

☆......*jama'at keliye masjid mein aane se pahle kachchi lahsan ya piyaaz nahin khana chaahiye.*

Aap ﷺ ka irshaad hai:-

"jo shahs kachchee lahsan ya piyaaz khaye woh hum se door rahe ya(farmaya)hamaari masjid se door rahe aur apne ghar main baithha rahe"

(Bukhari:7359, Muslim:564)

Ek rivaayat mein hai:-

"kyun ke jin cheezon ki badboo se insaan ko takleef pahunchti hai farishte bhi usse aziyat mahsoos karte hain" (Bukhari:,Muslim)

aur ek doosri rivayat mein hai:-

"jo unhen khana chahe woh pakaa kar un ki bu ko khatm karde" (Muslim:567)

agar koyi kisi uzr aur bimaari ki wajah se khane ke ba'd masjid mein aaye to koyi haraj nahin hai, Hazrat Mughirah bin Sho'ba ؓ se rivaayat hai:-

"Main Rasoolullah ﷺ ke paas gaya to Aap ne lahsan ki boo mahsoos ki,Aap ne poochha kis ne lahsan khaya hai? main ne Aap ka haath lekar apne seene par rakha jahaan pattiyaan bandhi huyi thin to Aap ne farmaya: too ma'zoor hai" (Abudawood:3826)

☆......**Nabi-e-Akram ﷺ ka irshaad hai:**

"Masaajid ko guzargaah na banaao un mein sirf Allah ka zikr aur namaaz padhne keliye aana chaahiye". (Tabrani, Silsila-e-Sahiha:1001)

☆......*Hazrat Faatima ؓ rivaayat karti hain:-*

"Rasoolullah ﷺ jab masjid mein daakhil hote to kahte:-

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اغْفِرْلِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

(Bismillaahi,(Wasslaamu 'alaa Rasoolillaahi.) Allahum-maftah lee zunoobee waftah

lee'abwaaba rahmatika.

"Allah ke naam se Rasoolullah par salaam ho,aye Allah mere gunahon ko bakhsh de aur mere liye apni rahmat ke darwaaze khol de"

aur jab nikalte to kahte:

بِسْمِ اللّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اغْفِرْلِىْ ذُنُوْبِىْ وَافْتَحْ لِىْ اَبْوَابَ فَضْلِكَ

(Bismillahi was-salaamu alaa Rasooli-llahi , Allahum-maghfirlee zunoobee waftah lee abwaba fazlika)

"Allah ke naam se Rasoolullah par salaam ho,aye Allah mere gunaahon ko baksh de aur mere liye apne fazl ke darwaaze khol de" (Ibne maja:771)

☆......*Hazrat Abdullah bin Umar* رضی اللہ عنہما *masjid mein daakhil hote to pahle daayan paaun rakhte aur jab nikalte to pahle baayan paaun rakhte.* (Bukhari)

Azaan ke ba'd (bila uzr) masjid se (namaaz padhe baghair) nikalna durust nahin, Hazrat Abu-Hurairah رضی اللہ عنہ *ne ek aadmi ko iss tarah nikalte huye dekha to farmaya:-*

"iss shaks ne Abul qaasim ﷺ ki na farmani ki"

(Muslim:655)

☆......***Nabi ﷺ ka irshaad hai:-***

"Jab tum mein se koyi masjid mein daakhil hoto us waqt tak na baithe jab tak do rak'at na adaa karle"

(Bukhari:444,Muslim:714)

☆......***Aap ﷺ ka irshaad hai:-***

" Jab tum mein se koyi masjid mein hoto to tashbeek (ek haath ki ungliyon ko doosre haath ki ungliyon mein daakhil) na kare kyun ke tashbeek shaytaan ki taraf se hai" (Ahamed:3/43)

Doosri rivayat mein hai:-

"kyun ke bila shubah woh namaaz mein hai"

﴿Abudawood 522, Tirmezi:386, Ahmed:4/241﴾

☆......***Nabi ﷺ ka farmaan hai:-***

"Jab tum kisi shakhs ko masjid mein khareed-o farokht karte dekho to kaho Allah tumhaari tijaarat mein nafa' na de aur jab kisi ko apni gumshuda cheez ka masjid mein elaan karte dekho to kaho Allah tujhe kabhi waapas na de" ﴿Tirmezi:1066﴾

Imaamat:(Izaafah)

☆......*jama'at keliye "imam" ka hona zaroori hai, mardon ki imaamat "mard" hi kar sakta hai, aurat mard keliye imam nahin ho sakti, haan ek aurat aurton ki imamat kar sakti hai, Hazrat Aaishah, umme Salma aur Umme Warqah رضی اللہ عنھن se auraton ki imamat karna saabit hai, auraton ki aurat imam unki agli saff ke beech mein khadi hogi.*

﴿Abdur-razzaq, Daroqutni, Ibne Shaiba, Abudawood:592﴾

☆......***Nabi ﷺ ka irshaad hai:-***

"logon ki imaamat woh shakhs kare jo qur'an ka sab se ziyaadah yaad rakhne wala ho, agar iss baare mein log baraabar thhahren to phir woh imaamat kare jise sunnat ka 'ilm ziyaadah ho agar sunnat ke ilm mein bhi log baraabar hon to phir woh imam bane jo hijrat karne mein muqaddam ho aur agar iss ma'amle mein bhi log baraabar hon to phir woh shakhs imamat kare jo ziyaadah umr wala ho".

﴿Muslim:673 Tirmezi, Abudawood,Ahmed﴾

☆......*Shaikh Saleh Alfauzan hafizahulla tahreer farmaate hain:-*

"yahaan mazeed kuchh etebaaraat aur sifaat hain jin ke haameleen ko haazreen par tarjeeh hogi,

agarcheh hazreen mein unse afzal log maujood hon.

1.Masjid *ka muqarrar imam jo imamat ki ahliyat bhi rakhta ho uski maujoodgi mein kisi keliye imamat ki gharz se aage badhna jaayez nahin illa yeh ke woh uski ijaazat de.*

2.Ghar *ka maalik agar imaamat ki salaahiyat rakhta hai to imamat ka haqdaar wahi hai illa yeh ke woh kisi ko iski ijaazat de.*

3. Sultaan *ya'ni sarbarah-e-mamlikat ya uska naayeb, agar uss mein imaamat ki ahliyat ho to bagair ijazat uski maujoodgi mein kisi keliye aage badhna jaayez nahin. in logon ke doosron ke muqaable mein imaamat ke istehqaaq ki daleel Nabi ﷺ ka yeh irshaad hai:-*

"Tu kisi shakhs ka uske ghar mein imam na ban aur na kisi sultaan ka uski saltanat mein aur na uske ghar mein uski izzat ki jagah par baithh illa yeh ke uski taraf se iski ijaazat mile" ﴿Muslim:673﴾

(Almulakhkhasulfiqhee1/167)

☆......***Nabi ﷺ ka irshaad hai:-***

"Imam ko uske peechhe namaaz adaa karne waale tamaam logon ke baqadr ajr milega" ﴿Nasayi:647﴾

☆......***Aap ﷺ ka irshaad hai:-***

"Teen aadmi aise hain jin ki salaah unke kanon se tajaawuz nahin karti, un mein se ek logon ka aisa imam hai jise woh napasand karte hain"

﴿Tirmezi:360, Ibne Abi Shaiba:1/351﴾

Isi tarah ek rivaayat hai:-

"logon mein se jinhen sab se sakht azaab diya jaayega do hain (1) aisi aourat jo apne shauhar ki nafarmaan hai, aur (2) woh imam jise muqtadi na

pasand karte hain" ﴿Tirmezi:3359﴾

☆......Bachcha agar samajhdaar ho, namaaz ke masaa,yel aur uski sahih adaayegi ke tareeqe se waqif ho aur qur'an majeed (mukammal ya uske ba'z hisse) ka haafiz ho, to bawaqt-e-zaroorat use imam banaya jaasakta hai, sahaaba ki ek jama'at ne ek nau umr sahabi 'Amr bin Salma رضي الله عنه ko ziyaadah qur'an yaad hone ki bana par 6 ya 7 saal ki umr mein apna imam banaaya tha. ﴿Bukhari:4302﴾

☆......Hazrat Jaabir رضي الله عنه se rivaayat hai:-

"Mu'az bin Jabal رضي الله عنه Nabi-e-Akram ﷺ ke saath namaaz adaa karte phir jaaker apni qaum ki imaamat karte" ﴿Bukhari:700, Muslim:465﴾

Maloom huwa ke nafil namaaz adaa karne wala farz padhne walon ki imaamat kar sakta hai.

☆...... *Hazrat Aaaishah رضی اللہ عنہا se marvi hai:-*

"Rasoolullah ﷺ apne hujre mein namaaz adaa kar rahe the, hujre ki diwaar chhoti thi, logon ne Rasoolullah ﷺ ka jism dekha to Aap ﷺ ki namaaz ke saath hi namaaz adaa karne lage".

﴿Bukhari:731, Muslim:781﴾

Iss rivaayat se saabit hota hai ke akele namaaz padhne wale ko dauraan namaaz imam banaaya jaa skata hai.

☆......*Takbeer-e-tahreema se pahle imaam ki zimme dari hai ke woh logon ko saheeh saf bandi ka hukm de aur is silsile mein unki rahnumaayi kare, Hazrat Anas رضي الله عنه se marvi hai, Rasoolullah ﷺ takbeer-e -tahreema se pahle hamaari taraf chehra karke farmate:-*

"Ek doosre ke saath mazbooti se mil jaayo aur baraabar hojaayo"

﴿Muslim:433 Ahmed:3/268 waghairahuma﴾

Isi tarah Nu'man bin Basheer ؓ rivaayat karte hain:-

"Aap ﷺ ne logon ki taraf munh karke teen martabah farmaya" apni safon ko baraabar karo" Allah ki qasam! tum safon ko baraabar karo warna Allah tumaahare dilon mein phoot daal dega"

Raavi (Nu'man bin Basheer ؓ) farmaate hain:-

"Main ne dekha har shaks doosre ke kandhe se kandha, ghutne se ghutna aur takhna se takhna khoob mila kar khada hota"

﴿Muslim:436, Abudawood,662, Tirmezi:223﴾

jabke Bukhari (hadees:725) mein Hazrat Anas ؓ farmate hain:-

"Hum mein se har ek apna shaana doosre ke shaane se aur qadam uske qadam se khoob milata"

Nu'man bin Basheer ؓ ki ek aur rivaayat ke alfaaz hain:-

"Nabi ﷺ hamen safon mein aise baraabar aur seedha kiya karte the jaisa ke teer ko seedha kiya jata hai" .

﴿Abudawood:663﴾

Hazrat Abu Usmaan nahdi rah. farmate hain:-

"Hazrat Umar safen durust karne ki takeed farmate aur kahte aye fulaan tum aage aao aur aye falan tum peechhe jaao" ﴿Mosannaf A.Razzaq:24 58﴾

Hazrat Umar ؓ aur Hazrat Usman ؓ ne asfon ki durustagi keliye kuchh logon ko motayyan kar rakha tha, woh jab tak safon ki durustagi ki ittela na dete yeh log takbeer na kahte. ﴿Tirmazi:227, Muatta:1/104﴾

Hazrat Umar ؓ safon ki durustagi keliye logno ko marne se bhi gurez na karte, Hazrat Abu Usmaan

taabayi farmate hain:-

"Main bhi un logon main se hoon jin ke paaon par Hazrat-e-Umar ؓ ne safon ki durustagi keliye mara tha" ﴿Almohalla le ibne hazm4/58﴾

Isi tarah Suwaid bin Ghafla (rah) Hazarat Bilaal ؓ ke baare mein bayaan karte hain:-

"Bilaal ؓ hamaare paaun par maara karte aur hamaare kandhon ko seedha karte"

﴿Mosannaf Abdurrazzaq:2435,Ibne Abi Shaiba:3534﴾

☆......***Nabi ﷺ ka irshaad hai:-***

"jab tum mein se koyi logon ki imaamat kare to use qiraat mein takhfeef karni chahiye isliye ke muqtadiyon mein bachche, boodhe, kamzor aur haajat mand log bhi hote hain,haan jab tanha ho to jis tarah chaahe padhe" ﴿Bukhari:703, Muslim:467﴾

☆......***Aap ﷺ ka irshaad hai:-***

"Agar imaamon ne namaaz ki adaayegi achchhi tarah (sunnaton ke mutaabiq) ki to tumhaare liye bhi sawaab hai aur un keliye bhi aur agar namaaz ki adaayegi mein ghalti ki to tumhaare liye sawaab hai aur unke liye wabal hai" ﴿Bukhari:694﴾

☆......***Muatta (1/49) waghairah ke mutaabiq:-***

"Hazrat Umar ؓ ne (bhool se) haalat-e-janaabat mein hi logon ko namaaz padha di to unhon ne khud to dobaara namaaz padhi lekin logon ko dobaarah namaaz padhne ka hukm nahin diya"

Hazrat Qatada ؓ farmate hain:-

"Rasoolullah ﷺ pahli rakat ko lambi kiya karte the"

﴿Bukhari: 759, Muslim: 451,452﴾

salaam ke ba'd imam ko apna rukh muqtadiyon ki taraf karlena chahiye, Aap ﷺ daayen aur baayen donon taraf se muda karte the, aksar daayen taraf se hi mudte the. ﴿Bukhari:852, Muslim:708﴾

Iqteda ke ahkaam:(Izaafah)

☆......muqtadi agar do ya do se zaayed hon to imam ke peechhe aur agar sirf ek ho to imam ke daayen jaanib kadha hoga, haan aurat agar akeli bhi ho to peechhe hi khadi hogi. ﴾Muslim:660 Abudawood:673﴿

☆......Imam se qareeb pahli saff mein aqalmand aur samajhdar logon ko khada hona chahiye.

﴾Muslim: 430,Nasai:2/82,Abudawood:673﴿

☆......***Nabi ﷺ ka irshaad hai:-***

"Be shak Allah ta'ala aur uske farishte pahli safon par rahmat naazil farmate hain" ﴾Abudawood:664﴿

Isi tarah Aap ﷺ ne farmaya:-

"log hamesha pahli saf se taakheer karte rahenge hatta ke Allah unhen jahannam mein moakhkhar kardega" ﴾Abudawood:679﴿

☆......***Nabi ﷺ ka irshaad hai:-***

"Mardon ki sab se behtar pahli saf hoti hai aur unki sab se buri saf aakhri saf hai jab ke aurton ki sab se buri saf sab se pahli saf hoti hai aur sab se behter akhri saff hai" ﴾Bukhari: 860 Muslim:658﴿

☆......Agli saff jab tak mukammal na hojaaye, doosri saff nahin lagani chaahiye, Hazrat Jaabir bin Samurah رضی اللہ عنہ se rivaayat hai ke ek martabah Rasoolullah ﷺ hamaare paas tashreef laaye aur farmaya:-

"Tum uss tarah saf bandi kyun nahin karte jis tarah farishte apne rab ke huzoor saf baandhte hain? hum ne poochha woh apne rab ke huzoor kaise saf bandi karte hain? farmaya: woh pahle agli safon ko mukammal karte hain aur ek doosre se khoob mil kar (seesa pilayi diwaar ki tarah) khade hote hain"

﴾Muslim:430 Abudawood:661﴿

☆.....*Hazrat Anas* ﷺ *se riavayat hai Nabi* ﷺ *ne farmaya:-*

"apni safon ko (seesa pilaayi huyi diwaar ki tarah) milaao, qareeb qareeb khade huwa karo aur apni gardanon ko baraabar rakkho, us zaat ki qasam jis ke haath mein meri jaan hai, mein shaitan ko dekhta hoon ke safon ki khali jaghon mein ghus aata hai goya woh bakri ka bachcha ho" Abudaood: 667

Hazrat Abduallah bin Umar ﷺ *ki rivaayat ke alfaaz hain:-*

"safen qaayem karo, kandhon ko baraabar karo, khaali jaghon ko pur karo, apne bhaiyon ke haath mein narm hojaao (y'ani saf mein uskeliye jagah banaao) aur shaytaan keliye jaghon ko khaali na chodo, jo saf ko milayega Allah bhi use milayega aur jo saf ko kaatega Allah bhi use (apni rahmat se) kaat dega" Abudwaood: 666

Nabi-e-akram* ﷺ *ne farmaya:-

"koyi uthhne waala qadam ut ne bade sawaab ka ba'yis nahin jitna woh qadam hai jise koyi aadmi saf ki khali jagah ko pur karne keliye uthhaye"

Shihut targheeb:504

Aap* ﷺ *ne farmaya:

"jiss shakhs ne saf mein waqe' khalaa ko pur kiya Allah uske badle uska ek darja buland farmayega aur uskeliye Jannat mein ek ghar banaayega"

Shihut targheeb:505

☆.....***Nabi* ﷺ *ne farmaya:-***

"jab namaaz keliye Iqaamat kah di jaaye to siwaye farz ke aur koyi namaaz qubool nahin hoti"

Muslim: 710 Abudawood:1266

☆.....Sutoonon (khambon) ke darmiyaan safbandi karna sahih nahin hai.

﴾Abudawood: 673, Tirmezi: 229Ibne Majah:6002﴿

☆......Diwaar ya parde ke peechhe se imam ki iqteda karna durust hai. ﴾Bukhari:729﴿

☆......**Nabi ﷺ ka irshad hai:-**

Jab tum namaaz ki iqaamat suno to namaaz ki taraf itmenaan wa sukoon aur waqaar ke saath chal kar aao, jaldi aur ujlat mat karo, jitni namaaz jama'at ke saath paalo utni padh lo aur jo baaqi rah jaye use ba'd mein poora karlo" ﴾Bukhari:236, Muslim:602﴿

Sahih Muslim mein yeh izaafah hai:-

"Kyun ke jab koyi namaaz ka qasd kar (ke nikalta hai) to woh namaaz mein hi hota hai" ﴾Muslim: 602﴿

☆......***Hzarat Ali ؓ farmate hain:-***

"Imam ke saath jo namaaz tum paalo woh tumhaari pahli namaaz hai" ﴾Baihaqi:2/299﴿

☆......***Rasoolullah ﷺ ka irshaad hai:-***

"Jab tum mein se koyi namaaz keliye aaye to imam ko jis haalat mein paaye uss mein imam ke saath shamil ho jaaye" ﴾Tirmezi:591﴿

☆......*Chunke sura-e-faatiha ki qiraat ke baghair namaaz nahin hoti aur qiyaam bhi namaaz ka ek rukn hai, isliye douraan-e-ruku' Imam ko paane wale keliye uss rak'at ka ea'da zaroori hai, jis rivaayat mein hai ke:*

"jiss ne ruku paaliya usne rak'at paali"

Allama Albani رحمه الله ke mutaabiq iski koyi asl nahin hai. ﴾*Irawaulgaleel:2/266*﴿

☆......Saff ke peechhe akele namaaz adaa karna durust nahin, Aap ﷺ ne ek aadmi ko saff ke peechhe akele namaaz adaa karte dekha to use dobaarah adaa karne ka hukm farmaya.

﴾Abudawood:632, Tirmezi:23, Ibne Maja:1004﴿

Agli saff se kisi ko kheenchne waali rivaayat za'yeef hai. (Az-zaeefa:922) aadmi ko namaaz shuru' kardeni chaahiye agar koyi mil jaaye to theek warna jitni namaaz akele adaa ki hai use dohra lena chaahiye.

(fiqhul hadees:jild:1 page:502)

☆......Muqtadi keliye imam ki mutaba'at (peechhe peechhe chalna)zaroori hai, Aap ﷺ ka irshaad hai:-

"Kiya aisa shakhs jo imam se pahle sar uthhata hai iss baat se darta nahin hai ke Allah ta'ala uske sar ko gadhe ke sar se badal de" (Bukhari:691,Muslim: 427)

Hazrat Bara bin 'Aazib ؓ farmate hain:-

"Hum Nabi ﷺ ke peechhe namaaz adaa karte the, jab aap "Samia'llahu liman hamidah" kahte to hum mein se koyi apni peethh us waqt tak (sajde keliye) nahin jhukaata tha jab tak ke Aap ﷺ apni peshaani zameen par na rakh dete" (Bukhari:290 Muslim:474)

Hazrat Umar ؓ ne ek shaks ko imam se sabqat karte dekha to use maara aur farmaya:-

"Tumne akele namaaz padhi na apne imam ki iqteda ki" (Majmu'ul Fatawa:3/337)

☆......Nabi ﷺ ne imaamat ki to Aap ﷺ par qiraat khalat malat hogayi, jab Aap ﷺ faarigh huye to Hazarat Ali ؓ se kaha:-

"Kiya toone hamaare saath namaaz adaa ki hai? unhon ne kaha haan, to Aap ﷺ ne farmaya phir tujhe kis cheez ne (ghalti ki islaah) se roke rakkha?"

(Abudawood:907 Ibne hibban:2242, Baihaqi:3/312)

Qiraat ke elaawah bhool ki soorat mein mard "Subh'anallah." kah kar (imam ko muttala' karenge) auratein taali bajayengi. (Bukhari:1203 Muslim:422)

☆......**Nabi ﷺ ka irshaad hai:-**

"jab koyi banda bimaar hojaaye ya safar mein ho to

jo a'maal tandurusti aur iqaamat ki haalat mein karta tha woh saare a'maal us keliye likhe jaayenge"

Bukhari:2996

Is rivaayat se ma'loom hota hai ke agar koyi marz ya safar ki wajah se jama'at mein haazir na ho sake to use jama'at mein hazri ki guzishta pabandi ki bina par jama'at ki haazri ka poora sawaab milega.

☆......**Nabi ﷺ ne farmaya:-**

"jis ne achchhi tarah wazu kiya aur (namaaz keliye) nikla, (lekin masjid) pahuncha to log namaaz se faarigh ho chuke the, Allah use namaaz baa jama'at adaa karne waalon ke baraabar sawaab dega,is se un ke sawab mein kuchh kami nahin hogi"

Abudaood: 875

☆......**Nabi ﷺ ne farmaya:-**

"waqt par namaaz adaa karlo, phir (masjid mein) wahi namaaz ba jama'at mil jaye to dobaarah namaaz padh lo aur yeh na kaho ke mein namaaz padh chuka hoon, lehaaza dobaarah nahin padta" Muslim:648

Imam ke Peechhe Surah Faatiha Padhna

Jahri Namaazon mein Imam ke peechhe muqtadi ka surah faatiha ke elaawah qera'at mamnu' hai, iss silsile mein hazrat Ubaadah bin Saamit ؓ se rivaayat hai:

Rasoolulla ﷺ ne hamein namaaz padhaayi, aap ne qera'at ki to qera'at aap par bhaari ho gayi, namaaz se faraaghat ke b'ad aap ne daryaaft farmaya: kiya tum qera'at karte ho? hum ne arz kiya haan, Aye Allah ke Rasool, Aap ne farmaya: aisa na karo, tum kuchh na padha karo siwaaye surah faatiha ke isliye ke iske baghair kisi shakhs ki namaaz nahin hoti".

(Ahmed:5/313 waghairah)

Iss rivaayat se maloom huwa ke surah faatiha bahar haal padhni hai, iske baghair kisi ki namaaz nahin hoti, iss silsile mein yeh ek rivaayat aur molaahizah farmaaiye jise Imam Muslim (H:395) ne Abu Hurairah ؓ se rivaayat kiya hai, Nabi ﷺ ne farmaya:

"Jis ne aisi namaaz padhi jis mein usne surah faatiha nahin padhi to uski namaaz naaqis ya'ni na mukammal hai, Abu Hurairah ؓ se poochha gaya: hum imam ke peechhe hote hain? to unhon ne kaha:ji mein (Aahistah) padhliya karo"

jo log muqtadi ke surah faatiha na padhne ke qaayel hain woh surah a'araaf ki iss aayat (204) se istedlaal karte hain:

"Aur jab Qur'an padha jaaye to ghaur se suno aur khamoosh raho"

Haalaanke iss aayat ka siyaaq wa sabaaq hi iss baat par daal hai ke yeh aayat Makki hai aur khitaab kuffaar-e-Makkah se hai, isi liye Imam Raazi ne tafseer kabeer mein iss silsile mein U'lmaa ke chaar aqwaal naqal karne ke bad paanchwan qaul yeh naqal kiya hai:.

"Iss mein Musalmaanon ko khitaab nahin balke ibtedaa islam mein kuffaar ko khitaab hai"aur phir likha hai "yeh paanchwan qaul behtar hai aur munaasib hai"

Agar Iss khitaab ko Musalmaanon ke liye tasleem bhi karliya jaaye to agli aayat se namaaz mein qera'at ka istesna saabit hota hai, jaisa ke irshaad hai:

"Aur apne rab ko yaad kiya kar apne dil mein aajzi ke saath aur khauf ke saath aur zor ki aawaaz ki nisbat

kam aawaaz ke saath subah aur shaam aur ahle ghaflat mein se mat hona"

Tafseer Ibne Jareer waghairah mein Abdullah bin Abbaas ؓ se marvi hai:

"Yeh aayat farz namaaz ke baare mein naazil huyi" aur tafseer baizaavi matboo'a misr safah 177 mein likkha hai:-

"Aayat mein muqtadi ko imam ke peechhe posheedah qera'at karne ka hukm hai".

Iisi tarah adm-e-qera'at ke iss a'am hukm ki takhsees ahaadees qera'at se bhi hoti hai, aur iss soorat mein aayat aur sahih ahaadees mein ta'aruz bhi baaqi nahin rahta.

mazeed baraan yeh aayat jahri namaazon mein adm-e-qera'at ki daleel to ho sakti hai, sirri mein nahin, isi tarah woh shakhs jo bahra ho yaa Imam se etna door ho ke uski qera'at na sun raha ho to woh bhi iske hukm se khaarij hai aur ahnaaf to iss aayat se daleel pakadne ke qaabil hi nahin ke muta'addid mawaaqe' par iski khilaaf warzi un se saabit hai, misaal ke taur par:

1. *Agar koyi shakhs namaaz shuru' hone ke ba'd Masjid mein pahunche aur imam qera'at kar raha ho to namaaz mein shaamil hone ke ba'd dua'e sana padhna uske liye jaaiz hai.(Durre Mukhtaar/329)*

2. *Agar koyi shakhs namaaz shuru' hone ke ba'd aaye aur imam qera'at kar raha ho to namaaz mein shaamil hone ke liye uske oupar "Allahu Akbar" kahna farz hai. (Aam kutub fiqah hanfi)*

3. *Agar koyi shakhs namaaz shuru' hone ke ba'd aaye aur imam qera'at kar raha ho to uske liye safon ke peechhe sunnate fajr padhna jaayiz hai.*

(Hidaya1/132)

Is silsile mein iss rivayat se bhi daleel pakdi jaati hai jise imam Muslim ne Hazrat Abu Moosa Ash'ari ؓ *se naqal kiya hai aur jiss mien yeh alfaaz hain;.*
" واذا قرأ فانصتوا" ke"jab imaam qera'at kare to khamosh raho"

Agarcheh iss rivaayat ko Imam Muslim رحمۃ اللہ علیہ *ne naqal kiya hai lekin unhon ne ise mahaz ihaala ke taur par yeh bataane ke liye naqal kiya hai ke iss sanad mein ba'z raaviyon ne in alfaaz ko izaafah kar diya hai, jabke iss rivaayat ko is se pahle jis sanad se naqal kiya hai uss mein yeh ziyaadati nahin hai, aksar huffaaz-e-hadees ne in alfaaz ko ghair mahfooz bataaya hai chunaancheh Allamah Zaila'yi Hanafi* رحمہ اللہ *Imam Baihaqi* رحمہ اللہ *ke hawaalah se naqal karte hain;.*

"Abu Dawood, Abu Haatim, Ibne Mu'een, Haakim aur Daare Qutni jaise huffaaz-e-hadees iss lafz ke ghalat hone par muttafiq hain aur yeh sab kahte hain ke yeh lafz mahfooz nahin hain".*(Nasabur Raya2/17)*

Isko Sulaimaan taimi ne Qataadah se aur Qadaadah ne Unus bin Jubeer se rivaayat kiya hai, aur woh donon mudallas hain aur mudallas ki rivaayat simaa' ki saraahat ke baghair qaabil-e-qubool nahin hoti, mazeed bar aan Qataadah se Sulaimaan ke elaawah unke digar shaagirdon (Hashsha mudustawavi, Say'eed,Sho'ba, Hammaam aur Abu Awaanah waghairahum)ne bhi iss hadees ko rivaayat kiya hai lekin in mein se kisi ne yeh alfaaz naqal nahin kiye hain lehaazah yeh Sulaimaan ka waham hai aur jahaan tak Sa'yeed bin

Abi Aroobah aur Umar bin Aamir ka in lafzon ko naqal karne ki baat hai to in donon ki hadees ka madaar Saalim bin Nooh par hai aur woh zay'eef hai.(Mizaanul e'tedaal1/268)

Yahi rivaayat Nasayi mein Hazrat Abu Hurairah رضي الله عنه *se marvi hai, mohaddiseen ne iss par bhi kalaam kiya hai aur "*واذا قــرأ فــانـصـتـوا*" ke lafz ko ghair mahfooz bataaya hai (dekhiye Al alal leibne Abi Haatim1/64 aur sunan Abi dawood waghairah) isi tarah imam baihaqi ne bhi Hazrat Anas* رضي الله عنه *ke in alfaaz ko naqal kiya hai aur phir iski tazy'eef ki hai.*

(Kitabul Qarati' page92)

Agar yeh rivaayaten sahih bhi tasleem karli jaayen to unhein surah faatiha ke elaawah suraton ki qera'at par mahmool kiya jaayega, khusoosan jabke iske raaviyon mein ek raavi Hazrat Abu Hurairah رضي الله عنه *se imam ke peechhe qera'at ka hukm wa fatwa saabit hai. khud lafz "Insaat" mein bhi iss baat ki gujaayish hai ke aahistah aahistah ji mein padh liya jaaye, ahnaaf bhi iske qaayil hain.*

iske elaawah jin rivaayaton se istadlaal kiya jaata hai, ***Awwalan*** *woh sab sanadan kamzor balke (khusoosan jin mein wa'yeed-wa-mumaani'at aayi hai) mauzu' aur man ghadat hain.* ***Doosra*** *jin sahaaba kiraam* رضي الله عنهم *se marvi hain unke fataawe aur rivaayaten inke khilaaf maujood hain. aur* ***Teesra*** *in mein jo rivaayaten mauzu' se kam darjah ki hain un mein iss baat ki gunjaayish hai ke unhen surah faatiha ke elaawah doosri suraton ki qera'at par mahmool kiya jaaye. Wallahu A'lam*

Muqtadiyon ke aameen kahne ka masalah

Imam jab ولاالضالين kahe to Imam ke saath muqtadiyon ko bhi ba aawaaz "Aameen" Kahni chaahiye, Nabi-e-Akram ﷺ ka irshaad hai:

"Jab Imam ولاالضالين kahe to tum aameen kaho".

(Bukhari:782)

Iss hadees ki tashreeh mein Imam Ibne Khuzaimah tahreer farmate hain:

"Iss hadees se saabit huwa ke Imam buland aawaaz se aameen kahe kyun ke Nabi ﷺ muqtadi ko Imam ki aameen ke saath aameen kahne ka hukm usi soorat mein de sakte hain jabke muqtadi ko ma'loom ho ke Imam aameen kah rahaa hai, koyi aalim tasawwur bhi nahin karsakta ke Rasoolullah ﷺ muqtadiyon ko imam ki aameen ke saath aameen kahne ka hukm den, jab ke woh apne imam ki aameen hi na sune." **(Sahih Ibne Khuzaimah: 1/ 255, 256)**

Hazrat Abu Hurairah رضی اللہ عنہ farmate hain:

"Jab Imam surah faatiha padhe to tum bhi use padho aur Imam se pahle use khatam karlo, kyun ke jab Imam soorah mukammal karke kahta hai "غيرالمغضوب عليهم ولاالضالين" to farishte "aameen" kahte hain to tumhaara qaul Imam ki faatiha poori hone ke saath mil jaaye to yeh iss baat ke ziyaadah mustahiq hai ke quboool karliya jaaye. *(Juz'wul Qera'ati lilbukhari:237)*

Hazrat Waayel bin Hujr رضی اللہ عنہ se rivaayat hai:

"Jab Rasoolullah "غيرالمغضوب عليهم ولاالضالين" padha to aap ne aameen kahi jise main ne suni aur main aapke peechhe khada tha" (Nasayi:933)

Nabi Akram ﷺ ne irshaad farmaya:

"Jis qadar yahudi salaam aur aameen se chidhte hain, utna kisi aur cheez se nahin chidhte, to tum

kasrat se aameen kaho" (Ibne Maajah: 856)

A'ta bin Rebaah Taba'yi rah kahte hain:

"Main ne do sow Sahaba kiraam ﷺ ko dekha ke baitullah mein jab Imam "غير المغضوب عليهم ولاالضالين" kahta to sab buland aawaaz se aameen kahte"

(Sunan Baihaqi 2/59,H 2455)

Ab jo log Aameen bil jahar ke qaayel nahin unke kuchh dalaayel molaahizah farmayi:

1.*Hazrat Waayel bin Hujr se rivaayat hai:*

Nabi ﷺ ne "غير المغضوب عليهم ولاالضالين" padha to aap ne aameen kahi aur uske saath aawaaz past rakkhi".

(Tirmezi:247, Ibne Maajah: 755)

Iss hadees ke silsile mein Imam Tirmezi رحمه الله tahreer farmate hain:

"Main ne Imam Bukhari se suna ke iss baare mein Hazrat Sufyaan ki rivaayat hai (jis mein ounchi aawaaz mein aameen kahne ka zikr hai) Sh'oba ki (iss) rivaayat se ziyaadah sahih hai, Sh'oba ne iss hadees ki rivaayat mein kayi ghaltiyaan ki hain:

1. *Unhon ne Hujr Abulanbas kaha hai jabke yeh Hujr bin Anbas hain aur unki kunniyat Abus Sakan hai.*

2.*Woh sanad mein A'lqamah bin Waayel ka zikr karte hain haalaanke sanad mein A'lqamah hain hi nahin, sanad dar asal iss tarah hai. "Hujr bin A'nbas A'n Waayel bin Hujr"*

3.*Inki rivaayat mein hai ke aapne aameen ke saath aawaaz past ki haalaanke asal yeh hai ke aap ne aameen ke saath aawaaz ounchi ki"*

(Tirmezi Baab Maa jaa fit-taameen)

Sufyaan Sho'ba se ziyaadah seqah (ausaq) hain, lehaazah in hi ki rivaat mo'tabar hogi jaisa ke Yahya bin Say'eed Qattaan aur Yahya bin Ma'yeen

waghairah ne saraahat ki hai.

(Nasbur Raaya jild:1 safah: 369)

elaawah azeen Sho'ba ki kisi seqah ne mutaabi'at bhi nahin ki hai jabke Imam Sufyaan ki mutaabi'at Ali Ibne Saaleh. (fajahara bi aameen, (فجهر بآمين) Abu Daawood) A'la bin Saaleh (yeh donon raavi seqah hain) aur Muhammad bin Muslamah bin Kuhail (yeh z'ayeef hain) ne ki hai.

Sanad wa matan ki in kharaabiyon ke elaawah yeh rivaayat bazaate khud aameen bil jahar par daal hai ke jab aap ne aameen kahi hi nahin to waayel bin Hujr رضی اللہ عنہ ko pata kyun kar chala? iss se sirf itni si baat maloom hoti hai ke aap ne aameen qadre dheemi aawaaz mein kahi.

1. Iss silsile ki doosri rivaayat mein jo Hazrat Waayel bin Hujr رضی اللہ عنہ se marvi hai yeh asar hai:

"Hazrat Umar aur Ali Bismillah, Ta'ooz aur aameen ounchi aawaaz se nahin kahte the".

(Tahaawi 1/150, Aasarus Sunan:125)

yeh asar be had za'yeef hai, iski sanad mein Say'eed bin Marzabaan Albaqaal ek raavi hai jis ke muta'alliq Imam Yahya bin Mo'yeen رحمہ اللہ ka faislah hai ke" iski hadees likhne ke qaabil nahin" Jabke Imam Bukhari رحمہ اللہ ne ise munkarul Hadees kaha hai. (Mizaanul e'tedaal jild 3 safah 228) aur yeh baat maloom hai ke Imam Bukhari jis ke baare mein yeh alfaaz iste'maal karen uski rivaayat mein istedlaal nahin hoti.

3.Iss silsile mein Imam Nakhayi رحمہ اللہ ka yeh qaul bhi pesh kiya jaata hai:

"Imam paanch cheezon ko makhfi rakkhe, **Subhaanaka Allahumma wa bi Hamdika, Taooz,**

***Bismillah**, "Ameen" aur "**Allahumma Rabbana wa lakalhamd**"*

lekin zaahir hai ke Imam Nakhayi ka yeh asar marfoo' aur sahih rivaayaton ke moqaablah mein koyi haisiyat nahin rakhta, Allamah Abdul Hay lakhnawi "Siayah" mein likhte hai:

"Jahaan tak Imam Nakhayi ke asar waghairah ki baat hai to woh marfoo' rivaayaton ka kyun kar moqaablah kar sakta hai."

Jama'at mein Khawateen ki haazri

Khawateen namaaz ba jamaa'at keliye masjid mein haazir ho sakti hain, Aap ﷺ ka rishaad hai:

"Jab tumhaari auraten masjid ki taraf jaane ki ejaazat maange to unhein mana' na karo".

(Bukhari:578, Muslim:645, Moatta:1/5)

Khawateen ki masjid mein haazri ke liye zaroori hai ke woh mokammal parde mein hon, zarq barq aur nigaahon ko da'wat-e-nazaarah dene waale lebaas na pahni hon, aise zewraat na pahni hon jin se aawaaz paida hoti ho, saath hi unka mardon se ikhtelaat na ho Nabi ﷺ ek moqe par auraton aur mardon ka ikhtelaat dekha to auraton se khitaab karke farmaya:

"Peechhe ho jaao tumhaare liye jaayez nahin ke tum raaste ke beech mein chalo, tumhein raaste ke kinaare chalna chaahiye."(Sunan Abu Daawood:5272)

Isi Tarah Nabi ﷺ ne ek hidaayat yeh bhi farmayi hai:

"Jab tum mein se koyi aurat masaajid ko aaye to woh hargiz khushbu istemaal na kare" (Muslim:)

Agar koyi maslehat na ho to aam haalat mein auraton ki sab se behtar namaaz wahi hai jise woh ghar ke andar adaa karen, Nabi-e- Akram ﷺ ka irshaad hai:

"Khawateen ki behtareen masaajid unke gharon ki chaar diwaari hai" (Ahmed: 6/1297, Ibne Khuzaimah:1683)

salaat-e-juma':(Izaafah)

☆......***Nabi ﷺ ka irshad-e-girami hai:-***

"jin dinon mein aaftab tuloo hota hai un (yani tamaam dinon) mein behtreen din juma' ka din hai, isi din Aadam ﷺ ko paida kiya gaya, isi din jannat mein daakhil kiye gaye, isi din us se nikale bhi gaye aur qiyaamat bhi juma' ke din hi qaayem hogi".

﴾Muslim:854﴿

☆......***Nabi ﷺ ne farmaya:***

"jis ne juma' ke din soora-e-Kahaf ki tilaawat ki uske liye donon juma'on ke darmiyaan noor raushan rahta hai" ﴾Baihaqi:24913,Haakim:2/368﴿

☆......Nabi-e-akram ﷺ jumu'ah ke din fajr ki namaz mein soorah "Sajdah" aur "Dahr"padha karte the.

﴾Bukhari:891, Muslim:880﴿

☆......Jum'a ke din zuhar ki bajaaye do rak'at ba jama'at har aaqil wa baaligh shakhs par siwae aourat, musafir, gulam aur mareez ke farz hai.

﴾Abudawood:1067, Nasayi:1371﴿

☆......***Nabi-e-Kareem ﷺ ka irshaad hai:-***

"Tahqeeq ke mein ne iraada kiya ke main kisi aadmi ko hukm dun ke woh logon ko namaaz padhaye phir main un logon ke gharon mein aag lagaadun jo jum'a se peechhe rahte hain" ﴾Muslim:6652﴿

☆......***Nabi ﷺ ne farmaya:***

"Log namaz-e-jum'a chhodne se zaroor baaz aajaayen warna Allah ta'ala unke dilon par mohar lagadenge phir woh laaziaman ghaafil logon mein hojaayenge" (Muslim:865)

Aap ﷺ ka rishad hai:-

"Jis shakhs ne susti wa kahili se teen jum'a chhod diye Allah ta'ala uske dil par mohar laga dega"

(Abudawood:1052, Tirmezi:500)

☆.....jum'a ka waqt wahi hai jo zuhar ka hai, taaham use isse pahle zawaal ke waqt bhi adaa kiya jaa sakta hai. jaisa ki Hazrat Anas ؓ se rivaayat hai:-

"Rasoolullah ﷺ namaaz-e-jum'a sooraj ke dhalte waqt adaa karte the" (Bukhari: 904, Abudawood: 1084)

Hazrat Jaabir ؓ se rivaayat hai:-

"Rasoolullah ﷺ namaaz-e-jum'a padhate phir hum apne ounton ke paas jaate aur unhen lekar chalte jabke uswaqt sooraj dhal raha hota tha"

(Muslim: 858)

Bukhari (4168) wa muslim (860) ke alfaaz hain:-

"Hum (jum'a adaa karne ke ba'd) apne gharon ko jaate to us waqt diwaaron ka saya is qadar nahin hota tha ke ham saya haasil karsaken"

☆.....jum'a ki do rak'aton mein Nabi ﷺ "sura-e- A'ala" aur"soora-e-Ghashiya."" ya "sura-e-jum'a' aur "sura-e- Almunafiqoon"padha karte the.

(Muslim:878,879)

☆.....jum'a ke sahih hone ke liye us se qabl do khutbe dena shart hai. (Muslim:862 wagairah)

Nabi ﷺ in donon khutbon ke dauraan baithha karte the. (Muslim:862 waghairah)

☆.....khutba se pahle azaan di jaayegi,Hazarat

Saa,ib bin Yazeesd ﷺ se rivaayat hai:

"Rasoolullah ﷺ, Abubakr ﷺ aur Umar ﷺ ke daur mein jum'e ki azaan uss waqt hoti thi jab imam khutbe keliye mimber par baithhta, jab Usman ﷺ ki khilaafat aayi aur log ziyaadah hogaye to ek aur azaan "zaura" (Madinah ke bazaar mein ek maqaam) mein di jaane lagi". ﴾Bukhari:912﴿

yeh ezaafi azaan zaroratan wa intezaaman bazaar mein dilwayi gayi, iss azaan ko masjid mein laane wala Umavi khaleefa Hisham bin Abdulamalik hai, aisa 80 hijree mein huwa.

☆......**Nabi ﷺ ne farmaya:-**

"Aadmi ki namaaz ka taweel hona aur khutbe ka mukhtasar hona uski aqal mandi ki 'alaamat hai, tum namaaz ko lamba karo aur khutbe ko mukhtasar karo" ﴾Sahih Muslim:869﴿

☆......*Hazarat Umme Hishaam ﷺ se rivayat hai:-*

"Main ne surah "Qaaf" Rasoolullah ﷺ ki zaban se sun sun kar yad karli, Aap har jum'a ko mimber par khade hokar khutba-e-jum'a mein iski tilawat kiya karte the". ﴾Muslim:873﴿

☆......**Hazrat Jaabir ﷺ se rivayat hai:-**

"Rasoolullah ﷺ jab khutba dete to aap ki aankhen surkh ho jaatin, Aap ki aawaaz buland ho jaati aur aap ka ghussa sakht ho jaata goya ke Aap kisi lashkar ko dara rahe hon ke dushman ka lashkar subah pahuncha ya shaam ko pahuncha" ﴾Muslim:867﴿

☆......*Muqtadi keliye khutba ghaur se aur khamoshi ke saath sunna wajib hai aur kisi qism ki baat cheet haram hai, Nabi-e-Akram ﷺ ne farmaya:*

"Jab tu jum'a ke din apne saathi se kahe: khamoosh hoja jabke khateeb khutba de raha ho to tune lagh'w

baat ki" (Bukhari:934, Muslim:851)

Shaikh Saaleh Alfauzaan tahreer farmate hain"-

"Lagh'w"ka matlab "gunah" hai. agar baaten karne waale ko khamoosh hone keliye kahna, "lagh'w" hai jo ke haqeeqat mein ***amr bilama'roof*** hai to uske siwa doosri qism ki baatein to badarja-e-aula mana' hai"

(Al-mulakhkhasul-fiqhi:1/193)

Shaikhul-Islam ibne taimiya farmate hain:

"dauraan-e-khutba khateeb ke saamne aawaaz karna bil-ittefaaq makrooh ya haram hai, muazzin ho ya ghair muazzin koyi shakhs dauraan-e-khutba buland aawaza se durood padhe na koyi aur baat kare" (Majmu'ul fatawa: 24/218)

Nabi ﷺ ne farmaya:-

"jis ne (dauraan-e-khutba) kankariyon ko chhuwa usne lagh'w kam kiya" (Muslim:857)

Iss hadees ki binapar dauraan-e-khutba haath, paaun, daadhi aur kapde waghairah se khelna bhi dursut na hoga.

Hazarat Abdullah bin Mas'ood ؓ farmate hain:-

"Rasoolullah ﷺ jab mimbar par tashreef rakhte to ham apne chehron ka rukh Aap ki taraf kar lete the"

(Bukhari:921)

☆......***Nabi-e-Akarm ﷺ ka irshaad hai:-***

"jo shakhs jum'a ke din ghusl kare aur jis qadar ho sake paaki haasil kare, phir apna tel ya apne ghar ki khushbu lagaaye aur masjid jaaye, do aadmiyon ke darmiyaan tafreeq na kare, phir maqdoor bhar namaaz adaa kare aur dauran-e-khutba khamosh rahe to uske pichhle jum'a se lekar iss jum'a tak ke gunah baksh diye jaate hain" (Bukhari:883,Ahmed:5/430)

Muslim (857) ki rivaayat mein mazeed teen din ke

gunaahon ki ma'afi ki baat hai.

☆......**Nabi ﷺ ne farmaya:-**

"Jo shaks jum'a ke din ghusl-e-janaabat ki tarah ghusl kare aur awwal waqt mein (masjid) jaaye to usne goya ek ount ki qurbani ki, jo doosri ghadi mein jaaye usne goya gaaye ki qurbani ki, jo teesri ghadi mein jaaye usne goya ek mendha qurban kiya,jo chawthi ghadi mein jaaye usne murghi ki qurbani ki aur jo paanchwin ghadi mein jaaye usne ek anda qurban kiya, phir jab iamam khutba keliye baahar aajata hai to farishte khutbah sunne mein mashgool hojate hain" ﴿Bukhari:881,Muslim:850﴾

☆......**Aap ﷺ ka irshaad hai:-**

"khutba-e-jum'a mein haazri do aur imam ke qareeb baithho beshak aadmi hamesha door rahta hai hatta ke woh jannat mein bhi takheer se daakhil kiya jaayega agarcheh woh jannat mein daakhil hoga"

﴿Abudaood:980 Ahmed:5/11﴾

☆......*jab log saf bandi karke baithhe hon to unki gardanen phalaang kar aage jaana jaayez nahin.*

﴿Nasai:3/102,Bukhari:883﴾

Nabi ﷺ ka irshad hai:-

"Jab tum mein se koyi jum'a ke din aaye aur imam khutba de rahaa ho to woh do raka'ten adaa kare aur mukhtasar padhe" ﴿Abudawood:1117﴾

waazeh rahe ke jum'a se pahle sunnat aur nafil ki koyi muta'ayyan aur khaas ta'dad hadees se saabit nahin, khutba se pahle aane ki soorat mein tahiyatul masjid ke ba'd aadmi jitni nafil adaa karna chaahe adaa kar sakta hai, jaisa ki hadees guzar chuki hai, jabke dauraan-e-khutba aane ki soorat mein sirf do raka'at tahiyatul masjid padhne ka hukm hai.

﴿Bukhari:931, Muslim:875, Abudaood:1119﴾

☆.....***Aap ﷺ ka irshaad hai:***

"jum'a ke roz jab tum mein se kisi ko (masjid mein) oungh aaye to woh apni jagah tabdeel karle"

﴾Tirmezi:526,abudaood:1119﴿

☆.....Nabi ﷺ ne dauraan-e-khutba got maarkar (peethh aur pindliyon ko kisi kapde se baandh kar ya ghutnon ko apne haathon se pakad kar) baithhne se mana' farmaya. ﴾Abudawood:1110,Tirmezi:514﴿

☆.....agar 'eid aur jum'a ikhatte hojaayen to jum'a aur zuhar adaa karne mein ikhtiyaar hai, taahum imam keliye mustahab yahi hai ke woh jum'a qaayem kare taake jo log namaz-e-jum'a adaa karna chaahen ada karlen. ﴾Abudawood:1071﴿

☆.....Imam ibne Munzir رحمہ اللہ wghairah farmate hain:-

"Ulma ka ittefaaq hai ke auraton par namaaz-e-jum'a farz nahin, taahum unka iss baat par bhi ijma' hai ke agar woh adaayegiy-e-jum'a keliye masjid mein aajayen to unka bhi jum'a hojaayega yahi hukm musafir (aur mareez) ka bhi hai" ﴾Alijma':pege:41﴿

☆.....***Nabi ﷺ ka irshaad hai:-***

"jis ne jum'a ki ek raka'at paali use namaz-e- jum'a mil gayi" ﴾Baihaqi Suanan Kubra:3/204﴿

jis ki donon raka'aten chhoot jaayen use juma ke bajaaye zuhar ki chhar rakaten adaa karni chahiye.

﴾Irwaul Ghaleel:3/83﴿

Salaat-e-'eidain:(Izaafah)

☆.....Salat-e-'eidain do rak'at baghair Azaan wa Iqaamat ke har mokallaf shaks par wajib hai.

﴾Bukhari:974, Muslim:890, 887 Abudawood:1148﴿

Hazrat Umme Atiyya رضی اللہ عنہا se rivaayat hai:-

"Hamen hukm diya gaya ke hum jawaan ladkiyon

aur haa,iza khawateen ko bhi 'eidain mein saath le kar niklen taake woh bhi musalmaanon ke saath khair aur du'a mein shareek rahain, haan haa,iza auraten 'eidgah se alag rahen"

ek doosri riavayat mein hai ki Umme Atiyya رضی اللہ عنہا ne daryaaft kiya ke agar hum mein se kisi ke paas chaadar na ho aur woh iss wajah se na jaa sake to kiya uss par koyi harj hai? Nabi ﷺ ne farmaya:-

"uski saheli apni chaadar ka ek hissa use udhade iss tarah khawateen khair aur musalmaanon ki du'a mien shareek hon" ﴿Bukhari:974,980﴾

☆......'Eid ki namaaz ka waqt sooraj ke ek neza **(Taqreeban 3 meetar)**ke baraabar buland hone se le kar zawaal tak hai, Eidul-Azha ki namaz Eidul-fitr ke muqaable mein jald adaa karni chaahiye, Hazrat Jundub ﷜ se rivaayat hai:-

"Nabi ﷺ humen eidul-fitr ki namaaz us waqt padhaate jab sooraj do neeza ke baraaber hota aur eidul-azha ki namaaz us waqt padhaate jabki sooraj ek neeza buland hota"

﴿At-talkheesualhabeer:1/2/83 Irwaulgaleel:3/101﴾

☆......Agar eid ki ittela zawaal ke ba'd ho to doosre din eid ki namaaz adaa ki jaayegi, jaisa ke Hazrat Abu Umair رحمہ اللہ apne ba'z Ansaari chachaon se rivaayat karte hain:-

"(baadlon ki waja se) ham shawwaal ka chaand nahin dekh sake, hamne rozah rakh liya, din ke aakhri hisse mein ek qaafla aaya to unhon ne gawahi di ke hum ne guzishta raat chaand dekha tha, Aap ne hukm diya ke aaj ka rakha roza khatm karden aur kal ki subah eid gaah ki taraf niklen"

﴿Abudaood:1157 wagairah﴾

☆......Rasoolullah ﷺ namaaz-e-eid ki do raka'aton mein, "sura-e-A'ala"aur"sura-e-Ghashiya.""ya "sura-e-Qaaf" aur "sura-e-Alqamar" padha karte the. ﴿Ibne Majah:1283, Muslim:891﴾

☆......namaaz-e-eidain mein qera'at se pahle 12 takbeeren mashroo' hain, 7takbeeren pahli raka'at mein aur 5 doosri raka'at mein.

﴿Abodaood:1151, Ibne maja1228 Ahmed2/180﴾

in takbeeron ke saath rafa'ul yadain karna Nabi ﷺ se saabit nahin hai. ﴿Irwa'ul ghaleel:640 waghairah﴾

☆......Eid gaah mein namaaz-e-eid se pahle yaa ba'd mein koyi nafil padhna durust nahin.

﴿Bukhari:989, Muslim:884﴾

☆......namaaz-e-eid aabadi se baahar nikal kar maidaan mein adaa karna chaahiye, illa yeh ki koyi uzr ho. ﴿Bukhaari:956, Muslim:889﴾

Agar kisi ki eid ki jama't chhoot jaaye to woh tanha ya agar kuchh doosre log bhi hon to bajama'at salat-e-eid do raka'ten padhe"

﴿Bukhaari moa'llaqan, Mosannaf Ibne Abi shaiba﴾

Namaaz-e-eid ke ba'd ek khutba mashroo' hai, muqtadi hazraat ko azadi hai ke woh chaahen to khutba sunen aur chaahen to uthh kar chale jaayen.

﴿Abodawood:155 Ibne Majah:1290﴾

waazeh rahe ke do khutbon ki rivaayat munkar (sahih rivaayat ki mukhalif zay'eef rivaayat﴾ hai.

﴿Ibne maja:1289﴾

☆......Hazrat Abu Sa'yeed khudri رضي الله عنه se marvi rivaayat ke alfaaz hain:-

"Nabi ﷺ namaaz ki adaayegi ke ba'd rukh pherte aur logon ke bilmuaqabil khade hojaate"

﴿Bukhari:956, Muslim:889﴾

Iss rivaayat se ma'loom hota hai ke Aap ﷺ ne khutba keliye mimber ka istemaal nahin farmaya, han Aap ﷺ ne apni sawari par khutba-e-eid diya hai.

(Ibne khuzaima:1445 waghairah)

☆.....*Eidain mein mazeed mundaraza zail a'maal masnoon hain:-*

1) Guhsl karna. (Baihaqi:3/27)

2) Behtar se behtar libaas pahanna aur umda khushboo istemaal karna. (Fathul bari:2/439)

3) Eidulfitr ke din kuchh khakar nikalna, Nabi ﷺ eidulfitr keliye kuchh (taaq khujooren) (Bukhari:952) kha kar nikla karte the aur eidulazha mein namaaz se pahle kuchh nahin khaya karte the. (Tirmezi:541,Ibne maja1706) Musnad Ahmed ki rivaayat mein hai:-

"Aap ﷺ qurbani ka gosht khaya karte the"

4) e'id gah ki taraf paidal chal kar jana (Tirmezi:53) aur raasta badalna y'ani ek raaste se jana aur kisi doosre raste se wapas aana. (Bukhari: 976 Tirmezi:541)

5)e'idgah ki taraf takbeeren kahte huye jana.

jumhoor ahle ilm ke nazdeek eidulfitr ke din ghar se nikalne se lekar khutba shuru hone tak aur eidul azha ke mauqe par yaum-e-arfa (9 zilhijja) ki subah se lekar 13 zilhijja ki Asr tak takbeeren kahne ka waqt hai. (Fat,hul Baari:3/462)

☆.....*Sahaba-e-Kiram ﷺ e'id ke roz ek doosre se milte to in lafzon mein du'a dete:-*

تَقَبَّلَ اللّٰهُ مِنَّا وَمِنْكُمْ

"Taqabbalallahu minna wa minkum"

(Allah hamaari aur tumhaari(i'baadat) qubool farmaye) (Fathul Baari:2/442)

☆.....*namaaz-e- eid ki mubarak baadi ke tabaadla*

ke mauqe par mua'anqa karne ka suboot uswa-e-Nabavi aur amaal-e-sahaaba wa taba'yeen waghairahum se nahin milta lehaaza iska iltezaam karna bid'at hai. (tafseel keliye dekhiye fataawa Allama Shamsul haq Azeemabadi:page:116ta125)

ba'z takbeeraat-e-eidain wa ayyaam-e -tashreeq:

☆......الله اكبر الله اكبر الله اكبر كبيرا

(Allahu Akbar,Allahu Akbar Allahu Akbar kabeerah) *﴿Baihaqi assunan ulkubra3/316﴾*

☆......الله اكبر الله اكبر لا اله الا الله و الله اكبرالله اكبر و لله الحمد.

(Allahu Akbar,Allahu Akbar,laa,ilaha illallahu w"Allahu Akbar,Allahu Akbar walillahil h'amd)

(Tabrani4/355, Ibne abi shaiba 1/488 Irwa ulgaleel3/125)

Musaafir ki namaaz:

☆......*safar mein musaafir keliye aksar ulma ke nazdeek qasr wajib hai. ﴿Ma'alimus sonan:1/260﴾*

Zuhar, A'sr aur I'sha ki chaar rakaton ko do do padhna qasr (kam karna) kahlata hai. (Fajr aur Maghrib mien qasr nahin hai)Nabi ﷺ ka irshad hai:-

"beshak Allah ta'ala ne hamen yeh hukm diya hai ke hum dauran-e-safar sirf do raka't namaaz adaa karen" *﴿Nasayi:458 ibne majah:1066 Ahmed:2/94 waghairahum﴾*

☆......*qasr us waqt mashroo' hai jabke kam az kam 9 meel ki masaafat ka safar ho.*

﴿Muslim:691, Ahmed:3/126﴾

Meel se muraad sharaayi meel hai, 9 meel sharayi ke

taqreeban 22 Km hote hain.

(Namaaz-e-Nabvi az Dr.Shafeequr-Rahman)

☆......Agar kisi jagah par(ziyaadah se ziyaadah) chaar din qiyaam karna hoto aadmi qasr karega warna puri namaaz ka ehtemam karega. (Assailul jarrar:1/308)

Haan agar koyi shakhs tazabzub mein ho aur yeh mota'yyan na ho ke kab jana hai to qasr kar sakta hai khaah aise maheenon guzar jaayen kuchh sahaaba hurmuz ke e'laaqe mein 9 mah rahe aur qasr adaa karte rahe. (Baihaqi:2/152)

☆......*Musaafir agar imaamat ka ahl ho to muqeem hazraat ki imaamat karsakta hai,Hazrat Umar Makkah mein tashreef laye to unhon ne do raka't padhaayi aur farmaya:-*

"Aye Makka walo! apni namaaz mukammal karlo, beshak hum to musafir log hain" (Mu,atta:1/149)

☆......*musafir agar muqeem ki imaamat mein Namaaz adaa kare to use poori salaah adaa karni chahiye, Hazrat A'bdullah bin A'bbas se poochha gaya ke kiya baat hai ke musafir tanha namaaz padhe to do rakaten padhta aur muqeem ki eqtida kare to chaar raka'ten padhta hai to unhon ne kaha:-*

"Yeh Abul qaasim ki sunnat hai" (Ahmed:1/216)

jama' baina-s-salaatain:(Izafah)

☆......*Agar zaroorat mahsoos ho to safar mein do waqt ki namaaz ekhatti padhi jasakti hai.*

(Abudawood:1220, Tirmezi:552)

jama' kerne ki do sooraten hain:-

1) *jama'-e- tqdeem ya'ni Asr Zuhar ke saath aur*

I'sha Maghrib ke saath padhi jaaye.

2) jama'-e-taakheer ya'ni Zuhar Asr ke saath aur Maghrib I'sha ke saath.

☆......do namaazon ko ekhatti karke padhna safar ke elaawah mandarja zail soorton mein bhi saabit hai:-

1.baarish ki haalat mein: jaisa ki Hazrat Naafe' رحمه الله rivaayt karte hain:-

"jab hukmaraan baarish ki haalat mein Maghrib-o-Isha ko jama karke padhte to Hazrat ibne Umar bhi un ke saath padh lete" ﴿Muatta,Irwaulghaleel:4/3﴾

Sahih Muslim (705) waghairah mein marvi Hazrat Abdullah bin Abbaas رضی الله عنهما ki iss rivaayat mein bhi iski daleel maujood hai:-

"Rasoolullah ﷺ ne Madinah mein Zuhar wa Asr ko ek saath aur Maghrib wa Isha ek saath adaa ki jab ke na khauf ki haalat thi na baarish ki"

2.kisi shadeed aur aham zaroorat ki banaa par: Hazrat Abdullah bin Abbaas رضی الله عنهما ki mazkoora baala rivaayat iski daleel hai, Hazrat Abdullah bin Abbas رضی الله عنهما se khauf wa baarish ki haalat mein na hone ke bawajood namaazon ko jama karne ki wajah poochhi gayi to unhon ne farmaya:-

"Nabi ﷺ ka maqsad ummat ke liye aasaani paida karna aur unhen dushwaari se bachaana tha"

﴿Abudawood:1198waghairah﴾

Sunan wa Nawaafil (Izaafah)

Ahmiyat wa fazeelat:

Farz namaaz ke elaawah jo namaaz bhi ek aadmi adaa karta hai woh sunnat aur nafil hai, nawaafil ki adaayegi se Allah ka qurb aur uski mahboobiyat haasil hoti hai, Hadees-e-qudsi ke alfaaz hain:-

"Mera banda nawaafil ke zariye mera qurb haasil karne ki koshish karta rahta hai yahaan tak ke main us se muhabbat karne lag jaata hoon aur jab main us se muhabbat karne lag jaata hoon to main uska kaan ban jata hun jis se woh sunta hai, uski aankh banjaata hoon jis se woh dekhta hai, uska haath ban jaata hoon jis se woh pakadta hai aur uska pair ban jaata hoon jis se woh chalta hai, agar woh mujh se koyi sawaal karta hai to main use detaa hoon aur agar mujh se panaah maange to main zaroor use panaah deta hoon" ﴿Bukhari:6137﴾

Qiyaamat ke din farz namaazon mein koyi kotaahi ki talafi nawaafil ke zariye ki jaaeygi, jaisa ki hadees hai:-

"Qiyaamat ke din bande se uske a'mlon mein se pahle namaaz ka hisaab hoga, namaaz durust nikli to woh kaamiyab wa kaamraan huwa aur namaaz kharaab nikli to woh naakaam wa naa muraad huwa, agar uske faraayez mein kuchh kami nikli to Allah ta'ala farmayega dekho! kiya mere bande ki koyi nafil namaaz hai, uske zariya uske faraayez ki kami puri kardo" ﴿Termezi:411, Abudawood:866﴾

Aur nawaafil se jannat mein Nabi ﷺ ka saath bhi naseeb ho sakega, Hazrat Rabi'a bin Ka'b Aslmi ne

Nabi ﷺ se jannat mein rifaaqat ka sawal kiya to Aap ne farmaya:

"to phir apne matlab ke husool keliye sajdon (nawaafil) ki kasrat se meri madad karo"(Muslim:489)

Nawaafil ki qismen:

Nafil ki do qismen hain:ek moa'yyan aur doosri ghair mo'yyan, moa'yyan woh nafil hain jinke auqaat aur rak'aten Nabi ﷺ se saabit hain jabke gair moa'yyan se muraad a'am nawaafil hain jinke auqaat aur raka'ten muta'yyan taur par Aap ﷺ se saabit nahin hain aur unhen mamnoo'a waqton ke elaawah kisi waqt bhi adaa kiya jaa sakta hai.

Phir moa'yyan nawaafil ki do qismen hain: **1**.*mo--akkada aur* **2**.*ghair moakkada, moakkada woh sunnaten hain jin ki targheeb aur pabandi Nabi ﷺ se saabit hai jabke ghair moakkada sunnaten woh hain jin ki targheeb to Aap ﷺ se saabit hai lekin musalsal pabandi saabit nahin.*

ab in donon qism ki nawaafil ya'ni moakkada wa gair mokkada mein kuchh to woh hain jo farz ke saath aage peechhe adaa ki jati hain aur jinhen "Sunan-e-Rawaatib" kaha jata hai, jabki kuchh aisi hain jo digar waqton mein adaa ki jati hain.

Moakkada Rawaatib Sunnatein:

- ......Woh moakkada sunnaten jinhen farz namazon se aage ya peechhe adaa kiya jata hai unki ta'dad **12** ya **10** hai, Nabi ﷺ ne farmaya:

"jo shakhs din wa raat mein 12 rak'at nawaafil padhe us keliye uske badle jannat mein ghar taameer kiya jaayega, chaar rak'at Zuhar se pahle aur do uske ba'd,

do rak'at Maghrib ke ba'd, do I'sha ke ba'd aur do rak'at namaaz-e-subh se pahle" (Muslim:728, Tirmezi:415)

ek rivaayat mein jo Abdullah bin Umar رضی اللہ عنہما se marvi hai Nabi ﷺ se Zuhar se pahle do rak'at padhna bhi manqool hai. (Bukhari:729-937)

- ......in sunnaton mein Fajr ki sunnat badi ahmiyat ki haamil hai, Nabi ﷺ ka irshaad hai:.

"Fajr ki do sunnaten dunya aur dunya ki saari cheezon se behtar hai" (Muslim:725)

Hazrat Aaishah رضی اللہ عنہا farmati hain:

"Nabi-e-akram ﷺ nawaafil mein kisi ki utni paabandi nahin karte the jitni paabandi Fajr ki do rak'aton ki karte the" (Bukhari:1169, Muslim:724)

- ......Nabi ﷺ Fajr ki sunnat bahut halki padha karte the. (Bukhari:197, Muslim:725)
- ......Fajr ki sunnat mein Nabi ﷺ "Qul ya ayyuhakaafiroon." aur "Qulhuwallah" padha karte the. (Muslim:726)
- ......*Masjid mein pahunchne par jama'at khadi hogayi ho to sunnat-e-fajr jama'at ke ba'd adaa karni chaahiye, Nabi ﷺ ka irshaad hai.*

"Jab Namaaz keliye iqaamat kah di jaaye to farz ke elaawah koyi namaaz qubool nahin hoti". (Muslim:710)

Ek shaks masjid mein aaya, Rasool ﷺ fajr ki namaaz padh rahe the, usne masjid ke kone mein do rak'aten padhin phir jama'at mein shamil hogaya aap ﷺ ne jab salaam phera to farmaya:

"Toone farz namaaz kise shumar ki jo akele padhi use ya jo hamaare saath jama'at se padhi hai use"

(Muslim: 712)

Nabi ﷺ ne Hazrat Qais رضی اللہ عنہ ko jama'at-e-fajr ke ba'd do raka'at padhte huye dekha to farmaya "

namaaz-e-subh to do hi rakaten hain" unhon ne jawaab diya ke main fajr ki sunnat farz se pahle nahin padh saka tha, yeh sun kar aap ﷺ khamoosh hogaye.(Tirmezi: 422, Abudaood:1267)

●......Digar sunnaton ki qaza bhi ki jaa sakti hai.

(Ibne Maja, Musnad Ahmed)

●......**Nabi ﷺ ka irshaad hai:.**

"*Jab tum mein se koyi fazr ki do rak'aten padh le to apne daahine pahlu par let jaaye" (Abu daood 1261, Tirmezi, Ibne Hibban, Ibne Majah)*

Jum'a Ke Ba'd Ki Sunnat:

●......**Nabi ﷺ ka irshaad hai:**

"jab tum mein se koyi namaaz-e- Jum'a adaa kare to uske ba'd chaar rak'aten adaa kare"

(Muslm: 881, Tirmezi: 522, Abudawood:1131)

Nabi ﷺ se amalan juma ke ba'd do rak'aten padhna bhi saabit hai. (Bukhari:937, Msulim:882)

Lekin chaar rkaten padhna afzal aur mustahab hai isliye ki Aap ﷺ ne qaulan uska hukm diya hai.

Ghair Mu'akkadah Rawaatib Sunnaten:

Farz namaazon se lagi huyi ghair muakkadah sunnatein hasab-e-zail hain:

1)Zuhar ke ba'd 4 rak'at, Nabi ﷺ ka irshaad hai:

"Jo shakhs zuhar se pahle aur uske ba'd 4 rak'aten ba qaayidgi se adaa karta raha Allah Ta'ala ne use aatish-e-jahannm par haraam kardiya"

(Abu Daawood:1269)

2) Asr se pahle 4 rak'at, Nabi ﷺ ka irshaad hai:

"Jo shakhs Asr se pahle 4 raka'at padhe, Allah us par rahmat naazil kare"(Tirmezi:430, Abudawood: 1271)

3) Nabi ﷺ ka irshaad hai:

"Maghrib se pahle 2 rak'atein adaa karo" do martabah kahne ke ba'd teesri dafa' farmaya: "jis ka dil chahe "yeh isliye farmaya ke kahin log ise sunnat -e-muakkadah na banaalen" (Bukhari:1183)

Hazrat Anas ﷺ se rivaayat hai:

"Hum Madinah mein the, muazzin jab Maghrib ki azaan kahta to log sutoonon ke saamne (khade hone mein) jaldi karte aur do rak'at nafil adaa karte yahaan tak ke ajanabi insaan masjid mein daakhil hota to khayaal karta ke farz padhi jaa chuki hai isliye ke kasarat se log do rak'at ada karte the" (Muslim:837)

aur (4) Isha se pahle 2 ya 4 rak'aten isliye ke Rasool ﷺ ka irshaad hai:

"Har do azaanon (ya'ni azaan wa iqaamat) ke darmiyaan namaaz hai" (Bukhari:627, Muslim:838)

aur ek rivaayat mein hai:

" Koyi farz namaaz aisi nahin jis se pahle do rak'at na ho. (Ibne Hibbaan, Tabarani)

5)Isha ke ba'd 4 rak'aat"

Hazrat Abdullah bin Abbaas ﷺ ki rivaayat hai:

"Rasoolullah ﷺ ne Isha ki namaaz padhaayi, phir ghar ki taraf chale gaye aur 4 raka'at adaa karne ke b'ad so gaye.

Gahir Rawaatib Mu'akkadah Sunnatein:

Namaaz-e-Vitr:

Farz namaazon se alahida jo muakkada sunan hain un mein ek namaaz-e vitr hai.

- Namaaz-e-vitr ka waqt Isha se lekar Fajr ki namaaz tak hai.(Abudawood: 1418, Tirmezi:452 Irwaul ghalil 2/158)

Nabi ﷺ ne farmaya:-

"Jise yeh dar ho ke woh raat ke aakhri hisse mein

bedaar nahin ho skega, use raat ke pahle hisse mein hi vitr padh lena chahiye aur jise tawaqqo ho ke woh raat ke aakhri hisse mein bedaar ho jayega to use raat ke aakhri hisse mein hi padhna chahiye kyunke raat ke aakhri hisse mein farishte haazir hote hain aur woh afzal hai"(Muslm: 755)

●......Vitr 1.3.5.7.9 aur 11 rak'aton tak padhna saabit hai. (Muslim:746, Abudawood: 1422 Ibne Majah:1192)

Teen rak'at vitr adaa karne ki soorat mein afazal aur Nabi ﷺ se saabit shuda tareeqa yeh hai ke pahle do rak'at padh kar salaam pherdiya jaye phir ek rak'at padhi jaye, jaisa ke Hazrat Ibne Umar ؓ se rivaayat hai:.

"Rasool ﷺ (vitr ki) juft (do) aur vitr (ek) rak'at ko salaam ke saath juda karte the aur yeh salaam hamein sunaate the" (Sahih Ibne Hibbaan:2426)

Isi tarah Sahih Muslim mein aap ki raat ki namaaz ke hawaale se yeh alfaaz aaye hain:-

"Aap ﷺ vitr ki har do rak'at par salaam pherte aur aakhir mein ek raka'at vitr padhte" (Muslim:736)

●......Vitr agar muslasal teen ya paanch ya saat rak'aten adaa karni hoto sirf ek hi tashahhud karna chahiye, albatta 9,rak'at padhne ki soorat mein 8 rak'at par pahle tashahhud keliye baithhenge. (Muslim:737, Daroqutni:2/24) do tashahhud ke saath 3 raka'at vitr waali rivaayat sanad ke etebaar se mauzu aur baatil hai. (Al-isti'aab: 4/471)

●......Vitr ki teen rak'aton mein se pahli rak'at mein "Sooratul-Ala" doosri mein "Alkafiroon" aur teesri mein "**Qul huwallaahu ahad**" padhna masnoon hai. (Tirmizi: 461)

●......*Vitr ki aakhri rak'at mein rukoo se pahle*

du'a-e-qunoot padhna masnoon hai.

Du'a-e-Qunoot:

اَللّٰھُمَّ اھْدِنِیْ فِیْمَنْ ھَدَیْتَ وَعَافِنِیْ فِیْمَنْ عَافَیْتَ وَ تَوَلَّنِیْ فِیْمَنْ تَوَلَّیْتَ
وَبَارِکْ لِیْ فِیْمَا اَعْطَیْتَ وَقِنِیْ شَرَّ مَاقَضَیْتَ فَاِنَّکَ تَقْضِیْ وَلَایُقْضٰی
عَلَیْکَ اِنَّہٗ لَا یَذِلُّ مَنْ وَّالَیْتَ وَلَا یَعِزُّ مَنْ عَادَیْتَ تَبَارَکْتَ رَبَّنَاوَتَعَالَیْتَ.
لَامَنْجَامِنْکَ اِلَّا اِلَیْکَ

Allaahum-mahdinee feeman hadayta, wa 'aafinee feeman 'aafayta, wa tawallanee feeman tawallayta, wa baarik lee feemaa 'a'tayta, wa qinee sharra maa qadhayta, fa'innaka taqdhee wa laa yuqdhaa 'alayka, innahu laa yazillu man waalayta, (wa laa ya izzu man 'aadayta, tabaarakta Rabbanaa wa ta'aalayta,Laa Manjaa Minka Illa Ilayka.

Aye! Allah toone jin logon ko hidaayat di hai, mujhe bhi un mein hidaayat de, aur jin logon ko toone aafiyat di hai mujhe bhi un mein aafiyat de, aur jin logon ki toone sarparasti ki hai un logon mein mera bhi sarparst ban,aur jo kuchh toone mujhe ataa farmaya hai us mein mere liye barkat farma aur toone jo faisle kiye hain unke shar se mujhe bacha, kyun ke too hi faisla karta hai aur tere khilaaf koyi faisla nahin ho sakta, bilashubah too jiska dost ban jaae woh kabhi zaleel nahin hota aur jis se dushmani kare woh hargiz izzat nahin paasakta, aye hamaare rab too baa barkat aur buland shaan wala hai, tere siwa koyi jaaye panaah nahin hai. (Abudawood:1412, Irawaulghaleel 2/172)

- *Du'a-e-qunoot keliye haath uthhana ba'z sahaaba-e-kiraam se saabit hai. (Musannaf ibn Abi shaiba:2/101, Tohfatul Ahwazi: 2/581)*

●......*Vitr se salaam pherne ke ba'd teen baar:*

"سُبحانَ الْمَلِکِ ا لْقُدُّوسِ"

"Subhaanal Malikil-Quddoos"

Kahna saabit hai, aakhiri martabah zara kheench kar kahna chahiye. (Abudawood: 1430. Nasayi:3/244)

●......***Nabi ﷺ ka irshad hai:***

"Vitr ko apni raat ki aakhiri namaaz banaao"

(Bukhari:997, Muslim: 25)

Aap ﷺ ka yeh hukm istehbaab keliye hai, aap ﷺ se vitr ke ba'd do rak'at padhna saabit hai.

(Tirmezi:1471, Ibne Majah:1190)

☆......***Nabi ﷺ ka irshad hai:***

"Jo shakhs vitr ke waqt soya rah jaaye ya vitr pahnda bhool jaaye to use jab yaad aa jaye ya jab woh bedaar ho us waqt padh le"

(Tirmezi: 465, Abu Dawood: 1431 Wagairahuma)

Tahajjud aur Qiyaam Ramzaan:

☆...... *Isi tarah namaaz-e-tahajjud bhi sunnat-e-moakkada hai, Nabi ﷺ ka irshaad hai.*

"Qiyaamullail ki paabandi karo, yeh tumhaare liye Allah ke qurb ka sabab, buraiyon keliye kaffaarah aur gunaah se rokne ka zariya hai"

(Tirmezi: 465,Ibne maaja:3251)

☆......*Ziyaadah se Ziyaadah Tahajjud ki terah rak'at saabit hain.*

(Muslim: 737, Tirmezi Abudawood wagairahum)

●......*Aap ﷺ ka beshtar mamool giyarah rak'at padhne ka tha. (Bukhari: 626, Muslim:736)*

●......*Nafil salaat do do rak'at karke ada karni chahiye. (Bukhari: 990, Muslim: 736,7490)*

......***Nabi ﷺ ka irshad hai:***

"jab tum mein se koyi raat ko uthhe to apni namaaz do halki rak'aton se shuroo kare" (Muslim: 768)

● ......Tahajjud ka waqt Isha se le kar fajr ka waqt shuroo' hone tak hai albatta uska aakhri waqt mein ada karna afazal hai. (755, Tirmezi, Ahmed)

● ......Ramzaan mein qiyaam ki khusoosi fazeelat hai,Nabi ﷺ ka irshaad hai:.

"Jis ne eemaan ke saath aur sawaab ki niyat se ramzanulmubarak ka qiyaam kiya uske pichle tamam gunah ma'af kar diye jaayenge"

(Bukhari:37, Muslim: 759)

● ......Qiyaamul Lail aur Qiyaam-e-Ramzaan (Taraaweeh) donon ek hi namaaz hain isliye inki rakaton mein koyi farq nahin hai, Hazrat Aaishah رضی اللہ عنہا ne Hazrat Abu Salmah bin Abdur Rahmaan ke yeh poochhne par "كيف كانت صلوة رسول الله ﷺ في رمضان" (ke Ramzaan mein Rasoolullah ﷺ ki namaaz kaisi hoti thi? Farmaya:

"Ramzaan ya ghair-e-Ramzaan mein Rasoolullah ﷺ 11rak'at se ziyaadah nahin padha karte the"

(Bukhari: 1147, Muslim:738)

Aathh (8) rak'at taraaweeh ke masnoon hone ka inkaar karne waale bahut se hazraat iss hadees ko beja taur par tahajjud ke saath khaas karne ki koshish karte hain halaanke unhein ghaur karna chaahiye ke:

1. Sawaal kis baare mein tha salaat-e-tahajjud ke silsile mein ya qiyaam-e-Ramzaan (Taraaweeh) ke baare mein?
2. Imam Bukhari rahimahullah aur digar Mohaddiseen ne iss hadees ko taraaweeh ke baab mein naqal kiya hai, khud Hanafi Imam

Muhammad rahimahullah ne apni kitab Mu'atta safah 138 mein iss hadees par "قيام شهر رمضان" ka baab baandha hai.

3.Muta'addid Ulmaa-e-Hanafi ne 20 rak'aat waali mauzu aur munkar rivaayat ko isliye qaabil-e-radd batlaaya hai ke woh iss hadees ki mu'aariz aur mukhaalif hai, jaise Allaamah Z'ailayi Hanafi ne Nasabur Raayah 2/153 mein, Allaamah Ibne Hammaam ne fatahul Qadeer sharah Hidaayah 1/467 mein aur Allaamah A'yni hanafi ne Umdatul Qaari sharah Bukhari 11/128 mein.

***4.**Tahajjud aur taraaweeh ki namaaz dar asl ek hi hai, isliye ke Nabi ﷺ ne 27 ween ramzaan ko itnaa lamba qiyaam kiya ke Sahaaba ﷺ ko khatrah mahsoos huwa ke kahin sehri faut na hojaaye. (Sunan Tirmezi: 806, Sunan Abu Daawood:1275)*

5. Hazrat U'mar ﷺ ne taraaweeh ki ek jama'at qaayim kardi, phir unhon ne iss jamaa'at mein logon ko raat ke awwal hisse mein namaaz padhte dekha to farmaya:

"Raat ka woh hissah jis mein log so jaate hain (ya'ni raat ka aakhri hissa) behtar hai iss hissa (ya'ni ibtedaayi hissa) se jis mein yeh qiyaam kar rahe hain." (Bukhari:2010)

Mash,hoor Hanafi Aalim Allaamah Anwar Shaah Kashmiri iss hadees ki sharah mein likhte hain:

فجعل الصلوة واحدة *(Faizul Baari sharah Bukhari:2/420)*

"Y'ani U'mar ne tahajjud aur taraaweeh ko ek namaaz qaraar diya".

Hazrat Umar ﷺ ne bhi giyarh (11) raka'at padhane ka hukm diya tha, Hazrat Saaib bin

Yazeed* ؓ *se rivaayat hai:

"Umr ؓ *ne Ubay bin Ka'b aur Tameem Dari ko hukm diya ke logon ko (Ma' Vitr) giyaarah (11) raka'at (namaaz-e-taraawih) padhayen"*

(Muatta imam Malik: 1/114)

- ......*Namaaze tarawih ba jama'at ka suboot Nabi*ﷺ *se quulan wa amalan saabit hai, Aap*ﷺ *ne farmaya:*

"Jis ne imam ke saath (namaaz-e-tarawih mein) mukammal qiyaam kiya, uske aamaal name mein poori raat ka qiyaam likha jayega" (Nasai:1606)

- ......***Nabi*ﷺ *ne farmaya:***

"Jo shakhs raat ka wazeefa ya uska kuchh hissa nahin ada karsake use namaz-e-Fajr aur zuhar ke darmiyan adaa karle to uske uss amal ko raat mein padhne ke baraabar likkha jayega" (Muslim: 747)

- ......***Hazrat Aaishah*** رضی اللہ عنہا ***farmati hain:***

*"Jab kisi takleef waghairah se Rasoolullah*ﷺ *ki raat ki namaaz chhoot jaati to Aap din mein* **12** *rak'aten adaa farmate the"*(Muslim: 746)

Tahiyatul Masjid:

*Ghair rawaatib Muakkada sunnaton mein ek tahiyatul masjid bhi hai, Nabi*ﷺ *ka irshaad hai:*

"Tum mein se koyi jab bhi masjid mein aaye to baiththne se pahle do raka'at zaroor adaa karle"

(Bukhari: 443)

Ghair Rawatib Ghair Muakkada Sunnaten

Tahiyatul Wazoo:

Farz namazon se alag jo ghair muakkada nawaafil hain, un mein ek "Tahiyatul Wazoo" hai, jis ki ahaadees se badi fazeelat saabit hai, Nabi ﷺ ka farmaan hai:

"Jo shakhs wazoo kare aur achchhi tarah wazoo kare, phir Allah ke huzoor mein khade hokar do rak'at iss tarah adaa kare ke dil wa jaan usi ki taraf motawajjah hon to uske liye jannat waajib ho jaati hai". (Muslim: 234)

Abudawood ki rivaayat mein hai:

"Aisi do rak'aten padhe jin mein sahw na hoto uske pichhle gunaah ma'af kardiye jaate hain"

Ishraaq aur Chaasht ki Namaaz:

Ghair muakkadah nawaafil mein ek chaasth ki namaaz bhi hai, isi ko "Ishraaq" aur "Salaatul awwabeen" bhi kahte hain, Nabi ﷺ ne farmaya:

"Tum mein se har shakhs ke tamaam jodon par subh sadqa karna laazim hota hai, ab har tasbeeh sadqa hai, har tahmeed sadqa hai, har tahleel sadqa hai, har takbeer sadqa hai, achchhi baat ka hukm dena aur buraayi se rokna sadqa hai aur in tamaam sadqon se namaaz-e- chaasht ki do rak'aten kefaayat kar jaati hain". (Muslim:720)

Nabi ﷺ ne farmaya:

"Tumhaara rab farmata hai Aye ibne aadam! din ki ibteda mein chaar rakaten padho main tumhen din ki inteha mein kaafi hojaounga".

(Tirmezi:475, Abudawood:1289)

Rasool ﷺ ka irshaad hai:

Namaaz-e-chaasht ki hifaazat bahut ziyaadah ruju karne waala shakhs hi karta hai aur yahi "Salatu-l-Awabeen" hai.(Ibne kuzaima: 1224, Haakim:1/314)

Namaaz-e-chaast ka waqt tulu-e-aaftaab se zawaal tak hai, lekin afzal waqt woh hai jis ka zikr iss rivaayat mein hai, Nabi ﷺ ne farmaya:

"Awwabeen ki namaaz (ka waqt) uss wqat tak hai jab garmi ki shiddat se ount ke bachchon ke paaun jalane lagte hain" (Muslim:747)

Rasoolullah ﷺ ne farmaya:

"Jis ne fajr ki namaaz ba jama'at ada ki phir sooraj ke nikalne tak baithh kar Allah ka zikr karta raha phir do raka'at namaaz ada ki use kaamil wa mukammal ek Hajj aur Umrah ka sawaab milega" (Tirmezi)

☆......*Chaasht ki 2,4,aur 8 rakaten saabit hain.*

(Bukhari:1981, 357, Muslim: 336,719)

☆......*Maghrib ke ba'd chhe rakaten (awwabeen ki namaaz) wali rivaayat ek raavi Umar bin Abi Khas'am ki wajah se sakht za'yeef hai.* (Tirmezi: 435)

Nawaafil ki adaayegi gharon mein afzal hai:

Rasool ﷺ ka irshaad hai:

"Aye logo! apne gharon mein namaaz adaa karo, bilaashubah farz ke elaawah aadmi ki afzal namaaz wahi hai jo uss ne gharon mein adaa ki"

(Bukhari: 731, Msulim:781)

Aap ﷺ ne irshaad farmaaya:

"Jab tum mein se koyi masjid mein farz adaa kare to use apni namaaz ka kuchh hissa ghar keliye bhi baaqi rakhna chaahiye kyun ke Allah ta'ala us namaaz ke zariye uske ghar mein barkat naazil farmayega".

(Muslim: 778)

Imaam Nawvi* رحمه الله *likhte hain:

"Nabi ﷺ ne ghar mein sirf isliye nafil padhne ki targheeb dii kyun ke yeh ziyaadah makhfi, riyakari se ziyaadah door,a'amaal zaaye' kardene wali ashya se bahut ziyaadah mahfooz hai aur unke zariye ghar mein barkat hoti hai, usmein farishte aur rahmat naazil hoti hai aur shaytaan us ghar se bhaagta hai"

(Sharah Muslim:3/326)

kuchh aur namaazein

Namaaz-e-Kusoof:

Namaaz-e-Kusoof oh namaaz hai jo sooraj ya chaand garhan ke mauqe par padhi jaati hai,yeh namaaz sunnate muakkada hai Rasool ﷺ ka irshaad hai:

"Sooraj aur chaand Allah ta'ala ki nishaaniyon mein se do nishaaniyan hain jin ke zariye se Allah ta'ala apne bandon ko daraata hai, yeh kisi insaan ki maut ya zindagi ki wajah se benoor nahin hote, jab tum unhen aisa hote huye dekho to uss waqt tak namaaz padhte raho aur Allah ta'ala se du'a karte raho jab tak ke (garhan) khatm na hojaaye".

(Bukhari:1060, Muslim:911)

Namaaz-e-Kusoof ki do rak'aten hain jo bajama'at masnoon hain, un do rak'aton mein chaar ruku honge, adaayegi ka tareeqa yeh hoga ke imam pahli raka'at mein surah faatiha ke ba'd lambi qeraat kare phir lamba ruku kare, ruku se sar uthhane ke ba'd sajda na kare phir qeraat shuru karde, yeh qeraat pahli qeraat ke muqaable mein zara kam lambi ho, phir pahle ruku se zara kam lambi ruku kare phir sajda kare aur doosri raka'at ko bhi pahli raka'at ke tarz par

adaa kare. (Bukhari: 1052, Muslim:907)

Namaaz ke ba'd khutba bhi mashroo' hai,(Bukhari: 1044, Muslim: 901) Mazeed Nabi ﷺ ne garahan lagne ke mauqe par zikr wa isteghfaar, takbeer aur sadqa ki adaayegi ke ehtemaam ki targheeb bhi di hai.

(Bukhari: 1044, Muslim:901)

Namaaz-e-Istesqaa:

Istesqaa ke mane' paani maange ke hain, qahat saali aur baarish ki qillat ke zamaane mein jo namaaz adaa ki jaati hai, use namaaz-e-istesqaa kahte hain, namaaz-e-istesqaa sunnat-e-muakkadah hai aur baghair azaan wa iqaamat ke iski do rak'aten mashroo' hain jo khule maidaan mein jahri qiraat ke saath adaa ki jaayengi. (Bukhari:1024, Muslim:894)

Hazart ibne Abbaas رضي الله عنه ka bayaan hai:

"Rasoolullah ﷺ istesqa keliye nikle to aap ﷺ ki haalat wa kaifiyat nihaayat tazallul, tawazo', khusu' aur khuzu' aur ijz wa miskini waali thi".

(Tirmezi: 558, Abudawood 1165, Ibne Majah:1266)

Namaaz se pahle ya ba'd mein imam ko khutba dena chaahiye, khutba mien kasrat se isteghfaar kare, iss mazmoon se muta'alliq aayaat ki qiraat kare aur logon ko Allah se darne, isteghfaar karne aur gunaahon se door rahne ki talqeen kare, phir donon haath uthha kar du'a kare, Nabi ﷺ duraa-ne-dua' apne haathon ko itna buland karte the ke Aap ﷺ ke baghlon ki safedi dekhayi deti thi, Rasoolullah ﷺ ki itteba karte huye imam ko woh dua'yia kalimaat kahne chaahen jo Nabi ﷺ se manqool hain, du'a mein haathon ko ulti simt (hathheli pusth) se aasmaan ki

taraf uthhaye, du'a ke waqt haath uthhaye huye imam qiblah ru hojaaye aur apni chaadar ka kinaara jo daayen kandhe par ho use baayen aur jo baayen kandhe par ho use daayen kandh par kare.

(Abodawood:1173, Bukhari:1025, Muslim:896)

Namaaz-e-Tasbeeh:

Hazrat Abullah bin Abbas رضی اللہ عنہما se rivaayat hai ke Nabi ﷺ ne Abbaas bin Abdul Muttalib رضی اللہ عنہ se farmaya:

"Aye Abbaas! aye chacha jaan! kiya main tumhein kuchh ataa na karoon" kiya aap ko kuchh inaayat na karoon? kiya main aap ko koyi tohfa pesh na karoon? kiya mein aap ko (darj zail amal ki wajah se) das achchhi khaslaton wala na banaadun? jab aap yeh amal karenge to Allah aap ke agle, pichhle, puraane, naye, anjane aur jaan boojh kar kiye gaye tamaam chhote bade, posheeda aur zaahir gunah ma'af farmadega. (aur woh yeh) ke:

aap 4 rak'at nafil is tarah adaa karen ke har raka'at mein surah faatiha aur koyi doosri surat padhen jab aap iss qeraat se faarihg ho jaaen to qiyaam ki haalat mein hi yeh kalimaat 15 baar padhen:

سُبْحَانَ اللّٰهِ وَالْحَمْدُلِلّٰهِ وَلَا اِلٰهَ اِلَّااللّٰهُ وَاللّٰهُ اَكْبَرُ

"Suhaanallahe walhamdulillahe walaa ilaaha illallahu wallahu akbar"

Phir aap rukoo' mein jaayen (Tasbihaat-e-ruku' se faarigh hokar) ruku'' mein hi inhi kalimaat ko 10 baar dohraaen, phir aap ruku'' se sar uthhayen aur Samia'llahu limand Hamidah waghairah se faarigh

ho kar 10 baar yahi kalimaat padhen. phir sajdah mein jaayen (sajda ki tasbihaat aur du'ayen padhne ke ba'd) inhin kalimaat ko dohraayen aur phir sajdah se sar uthhayen (aur is jalsah mein jo duayen hain woh padh kar) 10 baar phir iss tasbeeh ka adaa karen. phir sajdah se sar uthhaye (aur jalsa-e-isteraahatmein kuchh aur padhe baghair) 10 baar iss tasbeeh ko dohraayen. ek rak'at mein kul 75 tasbeehaat huyin isi tarah chaaron raka'at mein yeh amal dohraayen.

***Agar** aap taaqat rakhte hon to namaaz-e-tasbih rozana ek baar padhen, agar aap aisa na karsakte hon to har jumu'a (ya'ni hafte mein),ek baar padhen yeh bhi na karsaken to saal mein ek baar, agar aap saal mein bhi ek baar aisa na karsakte hon to zindagi mein ek baar zaroor padhen"* (Abudawood: 1297)

Kasrat-e-turuq ki bena par ibne Hajr, imam Hakim, Zahbi, Allama mubarkpuri, Ahmed Muhammad Shakir(rah)aur Shaikh Zubair Ali Zai waghairahum iss hadees ko hasan qaraar dete hain, Shaikh Albani ne bhi imam Hakim wa Zahbi ki taayid karte huye apna mauqif yahi zaahir kiya hai, jab ke khateeb baghdaadi, imam Nawvi, aur ibne Sallah ne ise sahih kaha hai. (Namaze Nabviﷺ, hadiyatul Muslemeen)

Istekharah ki Namaaz aur Du'a:

Nabiﷺ ka irshaad hai,

"Tum mein se koyi jab kisi kaam ka iraadah kare to faraayez ke elaawah do rakaten padhe phir kahe:

﴿اَللّٰهُمَّ اِنِّیْ اَسْتَخِیْرُکَ بِعِلْمِکَ وَ اَسْتَقْدِرُکَ بِقُدْرَتِکَ وَ اَسْئَلُکَ

مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُ وَ لَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلَّامُ

الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّي فِيْ دِيْنِيْ وَ مَعَاشِيْ
وَعَاقِبَةِ اَمْرِيْ فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ وَ اِنْ كُنْتَ تَعْلَمُ اَنَّ
هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ
عَنْهُ وَاقْدُرْلِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ

Allaahumma 'innee 'astakheeruka bi'ilmika, wa 'astaqdiruka biqudratika wa 'as' aluka min fadhlikal-Azeemi, fa'innaka taqdiru wa laa aqdiru, wa ta'lamu, wa laa 'a'lamu, wa Anta Allaumul-Ghuyoobi, Allaahumma in kunta ta'lamu 'anna haazal-amra. Khayrun lee fee deenee wa ma'aashee wa aaqibati amree Aajilihi wa 'aajilihi. Faqdurhu lee wa yassirhu lee thumma baarik lee feehi, wa 'in kunta ta'lamu anna haazal'amra sharrun lee fee deenee wa ma'aashee wa aaqibati amree. 'Aajilihi wa 'aajilihi Fasrifhu 'annee wasrifnee 'anhu waqdur liyal-khayra haythu kaana thumma ardhinee bihi.

(Aye Allah! main tere ilm ke zariya tujh se khair talab karta hoon,teri qudrat ke zariye tujh se qudrat chaahta hoon aur tere fazle a'zeem ka tujh se sawal karta hoon, kyun ke tu qudrat rakhta hai, main qudrat nahin rakhta, tu jaanta hai aur main nahin jaanta aur tu tamaam ghaibon ka janne wala hai, aye Allah agar tere ilm mein yeh kaam mere deen, meeri ma'aash aur mere kaam ke anjaam ke lehaaz se mere liye behtar hai to ise mere liye muqaddar farmaa de aur agar tere ilm mein yeh kaam mere deen, meri ma'aash aur mere kaam ke anjaam ke etebaar se mere liye bura hai to isko mujh se pher de aur mujhe is se pher de, phir jahaan kahin se bhi ho mere liye khair ko moqaddar farma de phir mujhe us se raazi

kar de). (Bukhari:1162, Abudaaood 1538 wagairahuma)

Namaaze khauf:

Namaazon mein ek khauf ki namaaz bhi hai, khauf ki namaaz do haalaton mein adaa ki jaa sakti hai, ek haalat-e-jung mein jabke dushmanon ka saamna ho aur a'am haalat waali namaaz adaa karna mumkin na ho, doosri haalat yeh ke aadmi aisi jagah mein ho jahaan namaaz padhna baa'is-e-khtrah ho, jaise koyi musalmaan ghair muslimon ke beech jaasoos ki haisiyat se kaam kar raha ho ya kisi shorish zadah maqaam par ho jahaan uske liye namaaz padhna mumkin na ho, pahli haalat ka zikr karte huye Allah Ta'ala Qur'an majeed mein farmata hai.

"Aur jab Aap ﷺ mo'minon ke darmiyaan hon phir unhein namaaz padhaane ke liye khade hon to un mein se ek giroh apne hathyaar lagaaye huye aap ke saath jama'at mein khada ho, phir jab woh sajdah karle to peechhe chala jaaye aur doosre giroh jis ne namaaz nahin padhi, woh aap ke saath namaaz adaa kare aur apna bachaau saath le aur hathyaar lagaaye rak khe" (Surah Nisa:102)

Namaaz-e-Khauf ki ek rak'at hai, (Muslim:287) do rak'at bhi padhna saabit hai (Bukhari:4127, Muslim:439) agar khatrah mazeed ho to paidal, sawaar aur ishaarah se kisi tarah bhi padhi jaa sakti hai. (Bukhari:4535, Abu Daawood:1249) agar mumkin ho to namaaz-e-khauf ba jama'at adaa ki jaaye, Rasoolullah ﷺ se ba jama'at yeh namaaz mukhtalif tareeqon se saabit hai, Imam Khattaabi رحمه الله farmate hain:-

"Namaaz-e-Khauf ke mukhtalif tareeqe hain aur Rasoolullah ﷺ ne mukhtalif ayyaam mein mukhtalif sooraton se namaaz adaa ki hai, lehaazah har woh tareeqa ikhtiyaar kiya jaa sakta hai jo namaaz ke liye ziyaadah ehtiyaat waala aur pahre ke liye ziyaadah sood mand ho" (Ma'aalimus Sunan: 269)

Namaaz-e-aafaat

Zalzalah aur digar aafaat ke pesh aane ke mauqa par adaa ki jaane waali namaaz, namaaz-e-aafaat hai, yeh namaaz do rak'aton par mushtamil hogi aur har rak'at teen rukuon par mushtamil hogi, hazrat Abdullah bin Haaris رحمہ اللہ bayaan karte hain:

"Hazrat Abdullah bin Abbaas رضی اللہ عنہ ne zalzalah ke mauqe par basrah mein namaaz padhaayi, lanba qiyaam kiya, phir ruku kiya, phir sar uthhaya aur lamba qiyaam kiya, phir ruku kiya, phir qiyaam kiya, phir ruku kiya, phir sajdah kiya, phir isi tarah doosri rakat padhaayi, iss tarah unki namaaz mein chhe ruku aur chaar sajdae huye, phir Ibne Abbaas رضی اللہ عنہ ne farmaya: "Namaaz-e-aafaat adaa karne ka yeh tareeqa hai."

(Sunan Baihaqi:3/343, Musannif Abdur Razzaaq 3/101)

namaaz-e-taubah

Jabke Namaaz-e-Taubah woh namaaz hai jo kisi gunaah ke sarzad ho jaane ke b'ad taubah ke liye adaa ki jaaye, Nabi ﷺ ka irshaad hai:

"Jab koyi shakhs gunaah karta hai aur phir uthh kar wazoo karta hai aur namaaz adaa karta hai aur tauba karta wa isteghfaar karta hai to Allah Ta'ala uske gunaah ma'af farmadeta hai"

(Sunan Tirmezi:1395)

Janaazah ke Ahkaam

☆.....*Musalmaan mayyat ke ghusl aur takfeen wa tadfeen ka ehtemaam wa intezaam karna farze kifaya hai. Nabi ﷺ ne us sahaabi ke muta'alliq farmaya jo haalate ehram mein sawaari se gir kar margaye the:*

"Ise paani aur bairi ke patton ke saath ghusl do aur (ehraam ke) do kapdon mein kaf naao"

(Bukhari: 1849, Muslim: 1206 Waghairahuma)

Mayyat ke ghusl wa tadfeen ka sab se ziyaadah haqdaar woh hai jis ko mayyat ne uski wasiyyat ki ho, agar wasiyyat na ki gayi ho to sab se ziyaadah qareebi rishtedaar iska haqdaar hoga, iss shart ke saath ke use ghusl dena aata ho aur taqwa waghairah ki sifaat se muttasif ho, Nabi ﷺ ko aap ke aqrabaa hi ne ghusl diya tha aur qabar mein utara tha, ghusl Hazat Ali رضي الله عنه ne diya tha jbaki qabr mein Hazrat Ali, Abbas, Fazl bin Abbas aur aap ke ghulam Saaleh رضي الله عنه ne utara tha.(Hakim 1/362, Baihaqi 4/53)

Jo shakhs yeh fareeza anjaam de raha ho uske liye munasib hai ke woh iss fareeze ki adaayegi ki niyyat kare taake use iss amal ka ajr wa sawaab haasil ho, jahaan tak kafir mayyat ki baat hai to use ghusl dena, uske kafan ka intezam karna aur musalmanon ke saath use dafnana jayez nahin.

☆..... *Ghusl dene waale ki haisiyat ameen ki hai, lehaaza uski zimmedari hai ke ghusl se muta'alliq tamaam umoor ki anjaam dahi ka pura iltezaam kare.*

☆......*Uski yeh bhi zimmedaari hai ke use mayyat mein koyi na pasandeeda baat nazar aaye to usko chhupaye aur logon se bayaan na kare, Nabi ﷺ ka irshaad hai:*

"Jis ne kisi Musalmaan ko ghusl diya aur uske 'aib ko chhupa liya, Allah ta'ala use chaalies martabah ma'af farmadeta hai, jis ne qabr khod kar dafan kiya use itna ajr hai jaise kisi ko ta qiyaamat rahaayish faraaham kardena aur jis ne kafan pah naaya Allah ta'ala use baroze qiyaamat jannat ke umda reshmi kapde aur kamkhaab se aaraasta farmayega"

(Mustadrak Hakim 1/354).

Ghusul ke douraan aise hi afraad ko rahne de jinki madad keliye zaroorat ho aur use ghusl dete waqt rifq aur narmi ka muaamla kare aur mayyat ka pura pura ehteraam malhooz rakkhe.

☆......*Mayyat ki umr agar saat saal se ziyaadah hoto agar mayyat mard hoto aurat aur aurat hoto mard use ghusul na de, Nabi ﷺ ki Sahabzaadi Hazrat Zainab رضی اللہ عنہا ka enteqaal huwa to unhen auraton hi ne ghusl diya tha.* (Bukhari 1253) *imam shaukani* رحمہ اللہ *farmate hain:*

"Daur-e-Nabvi ﷺ aur daur-e- Sahaaba mein mardon ko mard aur auraton ko auraten hi ghusl diya karti thin" (As'sailul'jarrar 1/344, bahawala fiqhul hadees 1/608).

Haan shauhar apni biwi ko aur biwi apne shauhar ko ghusl de sakti hai. Nabi ﷺ ne Hazrat Aaishah رضی اللہ عنہا *se farmaya tha:*

"Tumhen koyi nuqsaan nahin agar tum mujh se pahle mar jaao, main tumhen ghusl dunga, kafnaaunga, phir janaazah padh kar khud tumhen

dafan karunga" (Ibne Majah, Ahmed 6/228 waghairahuma ba hawala mukhtasar ahkaamu l'janaayez urdu 75)

Hazrat Aaishah* رضی اللہ عنہا *se rivaayat hai:

"**Agar** mujhe woh baat pahle ma'loom hoti jo mujhe ba'd mein ma'loom huyi to Rasoolullah ﷺ ko aap ki biwiyan hi ghusl deteen"(Abudawood:3141)

Hazrat fatimah رضی اللہ عنہا ki wasiyat ke mutaabiq unhen Hazrat Ali رضی اللہ عنہ ne ghusl diya.

(Daru Qutni:2/79,Baihaqi:3/396)

☆......*Mayyat ko ghusl dene wale keliye ghusl dene ke ba'd ghusl karna mustahab hai.*(Abudawood:3161) *agar ghusl na kare to koyi harj nahin, Nabi ﷺ ka irshaad hai:*

"Jab tum mayyat ko ghusl do to tum par ghusl karna zaroori nahin isliye ke tumhaare murde najis nahin hote, bus apne haath dholo,yeh kaafi hai"

(Hakim:1/386)

Ghusl dene ka tareeqa:

☆......*Sab se pahle mayyat ko us cheez par lita diya jaye, jis par ghusl dene ka iraadah ho aur us cheez ko pairon ki taraf se kisi qadar neecha rakkha jaye taake mayyat ke jism se jo gandagi khaarij ho paani ke sath bah jaaye*

☆......*Mayyat ke kapde utaarne se pahle uske satar par kapda lapet diya jaaye taake kapde utaarne ke ba'd uska satar nazar na aaye mard ke satar ke silsile mein Aap ﷺ ka irshaad hai:*

" Naaf aur ghutne ke darmiyaan jo kuchh hai satar hai"(Abudaaood,Irwaulghaleel:247)

Ek aurat keliye aurat ka satar bhi yahi hai.

☆......*kapde narmi aur aahistagi se utaare jaayen.*

☆.....ghusl dene wala apne haath par kapda (ya dastana)lapet le aur mayyat ki shurmgaah aur najaasat zadah moqaam ko dhoye iss tarah ke be pardagi na ho, phir kapde ko phenk de.

☆.....Phir mayyat ke a'aza ko usi tarah dhoye jis tarah namaaz keliye dhote hain, pahle daayen haath ko phir baayen haath ko waghairah.

☆.....Mayyat ke munh aur naak mein paani daakhil karna zaroori nahin sirf kapde se unhen saaf kardena kaafi hai.

☆.....Mayyat ke poore jism ko teen ya paanch ya saat (hasb-e-zaroorat martabe dhoya jaye. Rasoo lullah ﷺ ne Hazrat Umme A'tiyyah se farmaya jabke woh Aap ki saahabzaadi ko ghusl de rahi thin:

"Ise teen martabah ya paanch martabah ya is se bhi ziyaadah martabah ghusl do, agar tum zaroorat mahsoos karo ,ghusl paani aur bairi ke patton se do aur aakhir mein kaafoor daalo"

(Bukhari:1253,Muslim:939)

pahle jism ke daayien hisse ko phir baayen hisse ko Hazrat Umme A'tiyyah ki rivaayat mein hai:

"daayen janib se aur a'aza-e-wazoo se ghusl shuroo' karo"

☆.....Afzal yeh hai ke jis paani se mayyat ko ghusl diya jaaye us mein bairi ke patte mila liye jaayen taake ziyaadah safaayi ho sake, patton ko paani mein daalne ke ba'd usko haath se hilaaya jaaye yahaan tak ke us se jhaag nikal aaye, phir jhaag se uske sar aur daadhi ko aur baqiya paani se jism ke

digar hisson ko dhoya jaaye.

☆.....*Yeh bhi afzal hai ke aakhri martabah kaafoor ka iste'maal kiya jaaye, kafoor mayyat ke badan ko achchha ,kushbu daar aur thhanda kar deta hai aur aakhir mein uska iste'maal karne se uska asar ziyaadah der tak baaqi rah sakega.*

☆.....*Mayyet ke sar mein baal ho to kanghi karne ke ba'd hasb-e-haal chhod dena chaahiye , baandhna ya kaatna nahin chaahiye.*

☆.....*Mayyat agar aurat ho to uske baalon ki choti ko khol dena chaahiye phir unhen dhone ke ba'd teen chotiyan banaa kar peechhe daal dena chaahiye Hazrat Umme A'tiyya ki rivaayat mein hai:*

"unhon ne unke baalon ko khola, phir unhen dhoya, phir un ki teen chotiyan banayin". (Bukhari:1263)

Ek rivaayat mein yeh izaafah hai:

"hum ne (chotiyon) ko pusht par daal diya"

☆.....*Agar mayyat ka koyi u'zw kat gaya ho to use bhi gusl diya jaye aur jism ke saath kardiya jaaye.*

☆.....*Agar mayyat jalne ya kisi doosri wajah se iss haalat mein na ho ke use ghusl diya ja sake to aksar ahle 'ilm ke nazdeek use tayammum karayaa jaayega ,tayammum karaane wala apne donon haathon ko zameen par maarega aur un se mayyat ke chehre aur hatheliyon ka masah karega.*

Mayyat ko kafnaane ka tareeqah:

☆.....*Mayyat ke kafan keliye waajib to sirf uss qadar kapda hai jo uske poore badan ko dhaanp le Aap ﷺ ke ek sahaabi ko na kaafi kafan diya gaya to*

Aap ne khitaab karte huye farmaya:.

"Jab koyi musalmaan apne bhaayi ko kafan de to achchha kafan de " (Muslim:943)

'Allamah Albani رحمہ اللہ tahreer farmate hain:

"U'lama-e- kiraam farmate hain ke "achchhe kafan" se muraad yeh hai ke saaf suthra ho,mota ho,saare badan ko chhupane wala ho,achchhe se muraad zaroorat se ziyaadah mahnga aur nafees nahin"

(Mukhtasr Ahkaamul janaa,yez.page:85)

lekin afzal yeh hai ke use teen kapdon mein kafnaya jaaye , Hazrat Aaishah رضی اللہ عنہا kahti hain:

"Nabi ﷺ ko teen sooti aur safed rang ke kapdon mein kafan diya gaya tha jin mein qamees aur pagdi nahin thi" (Bukhari:1264,Muslim:941)

kapde safed rang ke hon Aap ﷺ ka irshaad hai:

"Safed libaas pahna karo,yeh tumhaare libaason mein behtareen aur 'umdah libaas hai aur apne marne waalon ko bhi usi mein kafan diya karo"

(Abudaaood:3878,Tirmizee:994)

yeh kapde ek ke oupar ek kar ke bichha diye jaayen ,phir mayyat ko un par chit lita diya jaaye, pahle ouper waale kapde ko daayen taraf se lapeta jaaye phir baayen taraf se baqyah kapdon ko bhi isi tarah lapeta jasye phir sar aur paaun ki taraf chadaron ko ikhattha kar ke baandh diya jaaye.

☆......*Mayyat ko kafnaane se pahle kapdon mein khushbu laga diya jaaye.*

☆......*Mayyat ke chehre aur sajde ki jaghon par khushbu lagaya jaaye.*

☆......*rooyi mein khushbu laga kar mayyat ki aankh ,naak aur honton par rakh diya jaaye.*

☆......isi tarah rooyi mein khushbu laga kar donon sureenon ke darmiyaan rakhdiya jaaye to behtar hai khushbu ke silsile mein Aap ﷺ ka irshaad hai: "jab tum mayyat ko dhooni (khushbu)do to teen martabah do"(Ahmed 3/331,Hakim:1/355,Baihaqi:3/403)

☆......Mayyat agar aurat ho to use paanch kapdon mein kafnaana chaahiye,ek tahband, dupatta, qamees aur do liafafe, agar mard ki tarah kafnaaya jaaye to koyi haraj nahin. 'Allamah Albani ke mutaabiqe auraton aur mardon ke kafan mein farq nahin hona chahiye isliye ke is silsile mein marvi rivaayat (Abudawood aur Musnad Ahmed)za'yeef hai, jabke ba'z u'lama(masalan Allama Shamsul Haqe Azeem Abadi aur Allama Abdur Rahmaan Mubarakpuri waghairahum) ne iss rivaayat ko hasan qaraar de kar qaabl-e- a'mal qaraar diya hai.
(janazah ke masa,il.Ahsan jameel salafi page:37)

☆......Mayyat ko qabr mein rakhte waqt kafan ke girhon ko khol dena chaahiye.

'Namaaz-e-Janaazah:

☆...... Musalmaan mayyat par khaah uski u'mr kam ho ya ziyaadah aur khaah mard ho ya aurat Namaaz-e- janaazah padhna waajib hai, Nabi ﷺ ne qarzdaar shaks ke baare mein sahaaba se farmaya:

"Apne saathi ki namaz-e-janaazah padhlo"

(Bukhari:5381,Mulim:1691)

☆...... **Rasoolullah ﷺ ka irshaad hai:**

"jis ne janaaze mein shirkat ki yahaantak ke namaaz-e-janaazah adaa kar li to use ek qeerat sawaab milega aur jo dafan mein bhi shareek raha use do qeerat sawaab milega ,daryaft kiya gaya ke do

qeerat kiya hain? farmaya:do a'zeem pahadon ke misl" (Bukhari:1325)

☆......*H'amal agar chaar mahine ke ba'd saaqit hota hai to uske saath wahi kuchh kiya jaayega jo ek mayyat ke saath kiya jaata hai, Aap ﷺ ka irshaad hai:*

"Na tamaam bachche ki namaaz e janaazah adaa ki jaa skti hai " (Abudawood:3180,Tirmezi:1036)

Hazra Aaishah رضی اللہ عنہا se rivaayat hai :

"Nabi ﷺ ke saahabzaade Ibraheem ka inteqaal 18 mahine mein huwa ,Aap ﷺ ne unki namaz-e-janaazah nahin padhi" (Abudawood:3171)

☆......***Agar*** *chaar mahine se pahle aisa ho to janaazah nahin padha jaayega isliye ke abhi us mein rooh nahin daali gayi thi. Hazrat A'bdullah bin Mas'ood se marvi hai:*

"Bachcha jab apni maan ke pet mein chaar maah ki u'mr ko pahunchta hai to us mein rooh phoonk di jati hai" (Bukhari:3208,Muslim:2643)

use na ghusl diya jaayega aur na kafan pahnaaya jaayega balke kisi bhi jagah use dafan kardiya jaa yega.

☆......*mayyat agar mard ho to imam uske sar ke baraabar aur aurata ho to uske darmiyaan khada hoga"* (Bukhari:13 3,Muslim:964, Tirmezi:1034, Abudawood:3194)

☆......*Namaaz-e-janaazah mein chaar takbeeren kahi jaayengi, pahli takbeer ke ba'd "A'oozu billah" aur Bismillah ke saath Sura-e-Fatihah aur koyi surah padhi jaayegi Ibn A'bbas ne namaaz-e-janaazah padhi to sura-e-Fatihah aur koyi surah padhi aur farmaya yahi tareeqa-e-Rasool hai.*(Bukhari:1335 ,

Abudawood:3 198,Nasayi:1988)

Phir doosri takbeer kahi jaayegi aur darood padha jaayega ,uske ba'd teesri takbeer kah kar mayyat keliye du'a ki jaayegi Irshaad-e-nabavi hai:

"jab tum mayyat ki namaaz-e janaazah padho to us keliye khalis du'a karo"(Abudawood:3199,Ibn Majah:1497)

Mustahab yeh hai ke unhi alfaz mein du'a ki jaaye jo Nabi ﷺ se saabit hain, phir chawthi takbeer kah kar daayen aur baayen salaam pher diya jaayega, Baihaqi 4/43) ek salaam bhi kaafi ho sakta hai.

(Daru Qutni:191,Baihaqi 4/43)

Namaaz-e- Janaazah ki du'ayen:

☆......اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا ومَيِّتِنَا وَشاهِدنا وَغَائِبنا وَصَغِيْرِنَا وَ كَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Allaahum-maghfir lihayyinaa, wa mayitinaa, wa shaahidinaa, wa ghaa ibinaa, wa sagheerinaa wa kabeerinaa, wa zakarinaa wa unthaanaa. Allaahumma man ahyaytahu minnaa faahyihi 'alal-' Islaami, wa man tawaffaytahu minnaa fatawaffahu 'alaleemaani Allaahumma laa tahrimnaa 'ajrahu wa laa taftinna ba'dahu.

"Aye Allah! hamaare zindon ko,hamaare murdon ko , hamaare haazir ko hamaare ghayib ko, hamaare chhoton ko hamaare badon ko ,hamaare mardon ko aur hamaare auraton ko baksh de ,Aye Allah hum mein se jise zindah rakh Islam par zindah rakh aur jise maut de eemaan par maut de ,Aye Allah iske ajr se humen mahroom na rakh aur na iske ba'd se hamen

gumrah kar"*(Hasan, Sunan Ibne Majah:1498, Sunan Abi Dawood:3201, Sunan Tirmezi:1024, Musnad Ahmed:2/368, Sunan kubra Lil Baihaqi 4/41, ,Sahih A'n Abi Hurairah* رضی اللہ عنہ *Mauqoofan Muatta Lil Imam Malik 1/228, H: 536, wa sanadahu sahih.)*

☆......***Hazrat 'Aauf bin Maalik(raz) se riwayat hai:***

"Rasoolullah ﷺ ne ek janaazah ki namaaz padhaayi to main ne Aap ﷺ se(sun kar) yaad ki:

اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَ اَهْلًا خَيْرًا مِّنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ/عَذَابِ النَّارِ

Allaahum-maghfir lahu warhamhu, wa aafihi, wa'fu anhu, wa 'akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bilmaa'i waththalji walbaradi, wa naqqihi minalkhataayaakamaa naqqayatath- thawbal-abyadha minad-danasi, wa abdilhu daaran khayram min daarihi, wa ahlan khayran min ahlihi, wa zawjan khayram- min zawjihi wa adkhilhul-jannata, wa 'a'izhu min 'azaabil- qabri (wa 'azaabin-naar)

"Aye Allah! ise ma'af farma,iss par raham kar,ise aa'fiyat mein rakh,ise darguzar farma, iski behtareen mehmaani farma,iski qabr ko kushadah farma,iske gunaah paani,wolon aur barf se dho daal ,ise gunaahon se us tarah saaf farma de jis tarah tu safed kapde ko mail se saaf karta hai,ise iske (dunya wale)ghar se behtar ghar, apne logon se behtar log aur iske jode se behtar joda a'taa farma ,ise jannat mein dakhil farma aur ise qabr ke a'zaab se aur Jahannam ke a'zaab se bacha."(Muslim:963)

☆...... ***Mayyat agar bachcha ho to yeh du'a padhe:***

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَّاَجْرًا

(Allahummaj'alhu lanaa salafan wa faratan wa ajran)

" Aye Allah! is ladke ko hamaare liye pehs raw ,pahle se samaan karne wala aur sawaab ka zaria' karde"

(Bukhari,mua'llaqan:3/261)

Janaazah se muta'alliq mazeed wazaahaten: (Izaafah)

☆......***Nabi ﷺ ka irshaad hai:***

"marne wale ko "La,ilaaha illallah" ki talqeen karo"

(Muslim:916)

Aap ﷺ ne farmaya:.

"jis shaks ka aakhri kalaam "La ilaaha illallah" ho woh jannat mein daakhil hoga" (Abudawood:3116)

☆......*Imam Daru qutni aur Allamh Albani waghirahuma (rah) ke mutaabiq mayyat ke qareeb "sura-e- yaseen"padhne ki saari rivaayaten za'yeef hain.* (At-tal kheesul-Habeer 2/104, Ahkamuljanaa,iz, page:20)

☆...... *wafaat ke ba'd mayyat ki aankhon ko band kar dena chaahiye aur us keliye maghfirat ki du'a karni chaahiye ,Hazrat Umme Salamah* رضی اللہ عنہا *se rivaayat hai ke Nabi-e- Akram ﷺ Abu Salamah ki wafaat ke waqt tashreef laaye to unki aankhen khuli huyi thin, Aap ne unhen band kardiya aur farmaya:.*

"Jab rooh qabz ki jaati hai to aankhen uska peechha karti hain"(Muslim:920)

Ek aur rivaayat mein Nabi ﷺ ka irshaad hai:.

"Jab tum apne murdon ke paas maujood raho to aankhen band kardo ,kyun ke nigaahen rooh ka peechha karti hain aur achchhi baat munh se nikaalo

isliye ke ghar waalon ki baaton par "Aameen" kahi jaati hai" (Ibn Majah :4155)

☆......ba'd az wafaat mayyat ke poore badan ko kapde se dhaank dena bhi mashroo' hai jaisa ke syyedah Aaishah رضی اللہ عنہا se marvi hai:.

"Nabi ﷺ ne jab inteqaal farmaya to Aap ko dhaari daar chaader se dhaanp diya gaya"

(Bukhari:5714,Muslim:942)

☆......Mayyat ke chehre se kapda hatana aur use bosa dena jaa,yez hai, Hazrat Jaabir رضی اللہ عنہ se rivaayat hai:

"Jab mere waalid shaheed kardiye gaye to mein rote huye unke chehre se kapda hataane laga, logon ne mujhe roka lekin Nabi ﷺ mujhe nahin rok rahe the".

(Bukhari. Ahkaamul Janaayez lil Albaani safah :31)

Nabi ﷺ ki wafaat ke ba'd Hazrat Abu Bakr رضی اللہ عنہ tashreef laaye to Hazrat Aaishah رضی اللہ عنہا ke mutabiqe:

"Unhon ne Aap ﷺ ke chehre se kapda hataaya , jhuke aur aap ka bosa liya" (Bukhari:1241)

☆......wafaat ke ba'd mayyat ki wafaat ki ittela' us ke rishtedaaron,saathiyon aur nek logon ko dena mashroo' hai ,jaisa ke Hazrat Abu Hurairah رضی اللہ عنہ se rivaayat hai:.

"Nabi ﷺ ne Najjaashi ki maut ki ittela' logon ko usi din di jis din unki wafaat huyi"(Bukhari:1333,Muslim:951)

Nabi ﷺ ne Jung-e- Moota mein shaheed hone wale teen Sahaabah ki shahaadat ki ittela' logon ko di.

(Bukhari:4262)

☆......**Nabi ﷺ ne farmaya:**

"Momin ki rooh' qarz ke sath latki rahti hai jab tak qarz adaa na kardiya jaaye" (Tirmezi:1078,IbnMajah:2413)

lehaaza wafaat ke ba'd mayyat ke tarke se fauran

qarz adaa kardena chaahiye, agar tarke se qarz ki adaayegi na ho sake to waariseen aur rishtedaaron ya Baitulmaal ya 'aam musalmaanon ko adaayegi ka ehatemaam karna chaahiye,Nabi-e-Akram ﷺ Hazrat Sa'd bin Aat'wal se unke bhaayi ki wafaat ke ba'd tarke se qarz ki adaayegi ki talqeen karte huye farmaya:

"tumhaara bhaayi qarz ki wajah se qaid main hai,us ka qarz adaa karo" (Ibn Majah:2433,Ahmed:4/136)

Hazrat Jaabir ؓ ki rivaayat hai:

"Nabi ﷺ ek sahaabi ke janaazah par tashreef laye to poochha: shaayed tumhaara yeh saathi qarzdaar hai? logon ne kaha haan do dirham ka qarz hai ,to Aap ﷺ peechhe hat gaye ,Hazrat Abu QataAdah ne a'rz kiya aye Allah ke Rasool yeh mere zimme hain, Aap ne poochha tumhaare zimme hai aur tumhaare maal mein hai aur mayyat in se azad hai? ,unhon ne kaha haan, phir Aap ﷺ ne Namaaz-e- janaazah padhaayi, ab jab bhi Aap ki mulaaqaat Abu Qatadah se hoti farmate: un do dirhmon ka kiya kiya? yahaan tak ke jab unhon ne unhen adaa kar diya to farmaya: ab us ke jism ko thhandak naseeb huyi hai" .

(Hakim:2/58.Bayhaqee:6/74)

ba'd mein maal-e-ghanimat (jung mein Hasil hone wala maal) waghairah ke raaste se haasil huyi us'at ki bunyaad par Aap ﷺ ne e'laan farmaya:

"jis shakhs ka inteqaal ho jaaye aur us ne qarz aur ahl wa a'yaal chhoda ho to uske qarz ki adaayegi aur bachchon ki kifaalat mere zimme hai"

(Abudawood:2954)

☆......*mayyat ki tajheez-o-takfeen aur janaazah le jaane mein jaldi karni chaahiye ,Nabi-e-Akram ﷺ*

ka irshaad hai:

"janaazah le jaane mein jaldi karo ,isliye ke agar marne wala nek shakhs hai to tum use bhalaayi se nazdeek kar rahe ho aur agar us ke siwa hai (bura) hai to ek shar hai jise tum apni gardan se utaar rahe ho"

(Bukhari:1315,Muslim:944)

Hazrat Abu Bakr ؓ ki rivaayat mein hai:

"hum Rasoolullah ke saath (janaazh le kar)tez chala karte the" (Abudawood:3181,Nasaiy)

☆...... janaazah ke aage peechhe ,daayen aur baayen har taraf se chalna jaayez hai ,(Abudawood :3180,Ibn Majah:1481) lekin afzal peechhe chalna hai isliye ke irshaad hai:

"janaazon ke peechhe chalo"

(Ahmed:3/27,Ibn Abeeshaibah:7314)

Mazeed Hazrat A'li ؓ ka qaul hai:

"janaazah ke peechhe chalna uske aage chalne se afzal hai,iski fazeelat aise hi hai jaisi tanha namaaz padhne ke muqaabale mein bajama'at namaaz padhne ki fazeelat" (Baihaqee5/4,Ahkamul janaa,iz:74 Allamah Albaani ne iss rivaayat ko Hasan kaha hai)

☆......janaazah ke saath paidal chalna afzal hai, Hazrat Saubaan se rivaayat hai ke Nabi ﷺ janaazah ke saath the, Aap ke paas sawaari laayi gayi to Aap ne sawaar hone se inkaar kardiya ,phir jab Ap waapas huye to sawaari pesh ki gayi to sawaar ho ho gaye, Aap se iski wajah daryaft ki gayi to farmaya:

"Farishte(janaazah ke saath)chal rahe the, mein ne munaasib nahin samjha ke woh paidal chalen aur mein sawaar ho jaayoon, ab jab woh chale gaye to

main sawaar ho gaya" (Abudawood:3177)

isi tarah Nabi ﷺ Hazrat Ibn Dah'dah' (رضی اللہ عنہ) ke janaazah mein jaate huye paidal gaye aur waapsi par sawaar ho kar laute , (Muslim:969,Abudawood:3178)

sawaar agar janaaze ke saath chal rahe hon to unhen paidal chalne walon ke peechhe rahna chaahiye, Nabi ﷺ ka farmaan hai:

"sawaar janaaze ke peechhe rahe aur paidal chalne wala janaazah ke qareeb rahte huye aage peechhe, daayen aur baayen chal sakta hai".(Abudawood:3180)

☆......janaazah mein logon ki haazri jitni ziyaadah hogi mayyat keliye utna hi behtar hai, Nabi ﷺ ne farmaya:

"jis mayyat par musalmaanon ka ek giroh (jama'at) jis ki ta'daad 100 tak pahunchti ho namaaz-e janaazah adaa kare,woh sab us keliye sifaarish kare to uske haq mein unki sifaarish qubool kar li jaati hai" (Muslim:948)

☆...... agar janaazah mein Imam ke saath sirf ek aadmi ho to woh imam ke saath nahin uske peechhe kadha hoga, Abdullah bin Abu Talha رضی اللہ عنہ se rivaayat hai:

"Hazrat Abu Talha ne Umair bin Abu Talha ki wafaat ke mauqe' par Rasoolullh ﷺ ko bulaaya, Aap ﷺ tashreef laaye ,unke ghar mein hi Umair ki namaaz-e-janaazah adaa ki gayi, Rasoolullah ﷺ sab se aage khade ho gaye ,Abu Talha Aap ke peechhe aur Umm-e-Sulaim Abu Talha ke peechhe, mazeed koyi aadmi unke saath na tha."(Haakim:1/365)

☆......jis shakhs ki namaaz-e- janaazah na adaa ki gayi ho ya kuchh hi afraad ne adaa ki ho uski qabr par namaaz adaa ki jaa sakti hai, ek shakhs ko raat mein dafan kardiya gaya Nabi ﷺ uski qabr par tashreef laye aur namaaz-e-janazah adaa ki" (Bukhari:1340,Muslim:554)

Baihaqi(4/48)ki rivaayat ke mutaabiq:

"Aap ﷺ ne ek miskeen aurat ki qabr par ja kar bajama'at namaaz-e- janaazah ada farmayi"

'Allamah Ibnul Qayyim (rah) likhte hain:

"Rasoolullah ﷺ ne qabr par ek baar ek raat ke ba'd, ek martabah teen din ke ba'd aur ek martabah ek mahine ke ba'd namaaz-e-janaazah padhin, Aap ne iss silsile mein koyi waqt mota'yyan nahin farmaya"

(Zadul-Ma'ad:1/512)

☆...... qabron ke darmiyaan janaazah rakh kar namaaz-e- janaazah adaa karna jaayiz nahin.

(Tabrani aousat:1/180,Ahkamul janaayiz:141)

☆...... agar ek hi waqt mein kayi janaazah ekathhe ho jaayen to ek hi namaaz sab keliye kaafi ho sakti hai, mardon ko imam ke qareeb aur auraton ko qible ki taraf rakha jaayega,Hazrat A'bdulla bin Umar ne isi tareeqe par 9 janaazon ki ek saath namaaz-e-janaazah ada ki.(Nasai:1/280,Altalkheesulhabeer:5/276)

☆......Namaaz-e-janaazah masjid mein bhi adaa ki jaa sakti hai ,Hazrat 'Aaishah رضی اللہ عنہا se rivaayat hai:

"Allah ki qasam Rasoolullah ﷺ ne Bayzaa ke donon beton ki namaaz-e-janaazah masjid mein ada farmayi"

(Muslim:973)

Hazrat Umar رضی اللہ عنہ ne Hazrat Abu Bakr رضی اللہ عنہ ki aur Hazrat Suhaib رضی اللہ عنہ ne Hazrat Umar رضی اللہ عنہ ki namaaz janaazah masjid mein padhayi.(Baihaqi:4/25,Abdur Raazzaq: 6576)

lekin afzal yahi hai he ke namaaz-e-janaazah masjid se baahar janaazah keliye muqarrar muqaam ya khuli jagah mein ada aki jaaye, Hazrat Ibn Umar رضی اللہ عنہ se rivaayat hai:

"Yahood apne mein se zaani mard aur aurat ko le kar Nabi ﷺ ki khidmat mein aaye Aap ne unhen rajm

kar dene ka hukm farmaya aur unhen masjid ke paas (namaaz)janaazah (ki adaayegi)ke maqam par rajm kardiya gaya" (Bukhari:1329)

☆.....janaazah ke saath aag le kar jaana durust nahin, Nabi ﷺ ka irshaad hai:

"Aawaaz aur aag ke saath janaazah mein shirkat na ki jaye" (Abu dawood:3155,Ahmed:2/427)

Haan agar raat mein tadfeen ho rahi ho to suhoolat ki khaatir charaagh waghairah se kaam liya jaa sakta hai ,jaisa ke Ibn Abbaas رضی اللہ عنہ se marvi hai:

"Rasoolullah ﷺ ne ek shakhs ko raat mein qabr mein dakhil kiya aur uski qabr ke under charaagh raushan kiya"(Tirmezi:1063,Ahkamul janaayez:141)

☆.....janaazah ke saath chalte huye ba aawaz-e-buland zikr karna kisi hadees se saabit nahin, isliye ba'z U'lama ne ise bid'at qaraar diya hai, Hazrat Qais bin U'baadah farmate hain:

"Nabi ﷺ ke As'haab janaazon ke paas unchi aawaaz ko naapasand farmate the" (Baihaqi:4/74)

iss a'mal mein Easayion ki mushaabihat bhi hai ke woh janaazah le jaate huye Injeel ke kalimaat aur khaas azkaar gungunaate jaate hain.

Mayyat ko dafnaane ka tareeqa:

☆..... mayyat ko ziyaadah se ziyaadah gahri qabr mein dafnaana chaahiye taake darindon se uski hifaazat ho sake, qabr jitni gahri ho behtar hai, Nabi ﷺ ne farmaya:

"Gahra khodo,gahra khodo aur achchhi qabr banaao"(Abu Dawood:3215,waghairah)

☆......*afzal yeh hai ke qabr lahdi(baghli)banaayi jaaye, Irshaad-e-Nabvi hai:*

"Baghli qabr hamaare liye hai aur seedhi qabr dusron keliye"(Abu Dawood:3208,Tirmezi:1045)

Aur woh iss tarah ke qabr ki gahraayi mein qibla rukh par ek gadha khod diya jaaye.

☆......*seedhi qabr mein bhi koyi harj nahin hai, Hazrat Anas* ﷺ *se marvi hai:*

"Madina mein ek aadmi tha jo baghli qabr banaata tha aur doosra aadmi tha jo seedhi qabr banaata tha" (Ibn Majah:1067,Ahmed:3/193)

Murde ko qabr mein daayen pahlu par qiblah rukh karke letaana chaahiye baqaul Imam Shaukani:

"Sharia't-e-Islamiah mein yeh aisa ma'roof a'mal hai jo daleel ka muhtaaj nahin"(Assail-u-l Jarrar:1362)

☆......*mayyat ko dafnaane ke ba'd qabr ko ounchi nahin karni chaahiye, Nabi* ﷺ *ne Hazrat 'Ali* ﷺ *se farmaya tha:*

"jo qabr buland nazar aaye use baraabar kardo" (Muslim:969)

Nabi ﷺ ki qabr ek baalisht baraabr ounchi thi" (Bayhaqi:3/410,Ibn Hibban:14/602)

Aur na use pakki einton se band karna chaahiye, Nabi ﷺ ne qabr ko pukhta karne, us par baithne, us par 'emaarat banaane aur us par likhne se mana' *farmaya.*(Muslim:970,Tirmezi:1052)

☆......*Mayyat ko teen auqaat mein dafan karna jayez nahin ,sooraj ke nikalte waqt yahaantak ke woh neeze ke baraabar oupar uthh aaye, Zawaal ke waqt yahaan kat ke zawaal ka waqt khatm ho jaaye aur jab Sooraj ghuroob ke qareeb ho aur*

neeza ke baraabar ouper ho yahaan tak ke poora doob jaaye (Muslim:373) pahle aur aakhri do waqton ki miqdaar pandrah minute hai jabke doosre ki miqdaar saat minute ke qareeb hai.

☆......*Ghair muslim shakhs ko musalmaanon ke qabristaan mein dafn nahin karna chaahiye kyun ke 'Ahd-e-Nabavi aur Khulaafa-e-Rashedin ke zamaane mein ahl-e-Islam ne aisa nahin kiya(Ibn Baaz ,Alfataawa Alislamiah:2/24) na use ghusl dena chaahiye aur na hi us par janaazah padhna chaahiye agar kaafiron mein se koyi use dafan karne wala na ho to use kisi aisi jagah mein dafan kardena chaahiye jo kisi ki milkiyat mein na ho ta ke uski laash ke kharaab hone se zindah logon ko takleef na ho.*

Tadfeen se muta'lliqe aur kuch baatein: (izaafah)

☆...... Khawind apni beewi ko dafan karsakta hai jaisa ke Nabi ﷺ ne is ka izhar Hazrat 'Aaishah رضی اللہ عنہا se kia tha.(Ahmed:6/148)

☆...... *Aourat ko mardon mein se wahi shakhs qabr mein utare jis ne raat mein hambisatri na ki ho jaisa ke Nabi ﷺ ne apni aik sahebzadi ki tadfeen ke mauqe' par farmaya tha:*

"kiya tum mein koyi aisa aadmi hai jo raat ko apni biwi ke paas na gaya ho?" (Bukhari:1342,Ahmed:3/126)

☆...... *mayyat ko qabr mein qadamon ki taraf se utaarna chaahiye,Hazrat 'Abdullah bin Yazeed* رضی اللہ عنہ *ne aisa hi kiya aur farmaya:*

"yeh masnoon tareeqah hai"(Abudawood:3211)

☆......*Mayyat ko qabr mein daakhil karte waqt daakhil karne walon ko kahna chahiye :*

" بِسْمِ اللهِ وَعَلىٰ مِلَّةِ رَسُوْلِ اللهِ" : yaa

" بِسْمِ اللهِ وَعَلىٰ سُنَّةِ رَسُوْلِ اللهِ"

(Bismillah wa 'alaa millate/sunnate rasoolillah)

(Abudaaood:3213,tirmizi:1046)

☆......mayyat ko qabr mein daakhil karne ke ba'd har shakhs keliye teen lap (donon haath) bhar mitti daalna mustahab hai. (Ibn Majah:1565)

☆......tadfeen se faraaghat ke ba'd qabr ko (ount) kohaan numa banaana mustahab hai.(Bukhari:1390)

☆......tadfeen ke waqt qabr ke paas baithhna Nabi ﷺ se saabit hai.(Abudawood:3212)

☆......qabr par 'alaamat ke taur par patthar ya us jaisi cheez rakh dena jaayez hai.(Abudawood:3206)

☆......*musalmaanon ki qabron ke darmiyaan joota pahan kar chalna na pasandeedah hai, Nabi ﷺ ne ek shakhs ko qabron ke darmiyaan joota pahan kar chalte huye dekha to farmaya:*

"Aye joota pahan kar jaane wale Allah tera bhala kare ,apne joote utaarde"

Us shakhs ne ghaur se dekha to pahchaan liya ke Rasoolullah ﷺ hain to us ne apne joote utaar kar phenk diye".

(Nasai,Hakim:1/373,Mukhtasar ahkamul janayez:142)

☆......***Nabi ﷺ ne farmaya:***

"koyi shakhs angaaron par baithh jaye jis se uske kapde jal jaayen aur aag ka asar uski jild tak pahunch jaaye yeh takleef iss baat se behtar hai ke woh kisi qabr par baithhe" (Muslim:971)

☆......*tadfeen ke ba'd mayyat keliye du'a-e-maghfi-*

-rat karni chaahiye,Nabi ﷺ jab mayyat ki tadfeen se faarigh hote to us par thaharte aur farmate:

"Apne bhaayi keliye bakhshish talab karo aur us keliye saabit qadami ka sawaal karo yaqeenan us se ab sawaal kiya jaayega"(Abudawood:3221)

waazeh rahe ke du'a infiraadi taur par karna chaahiye Nabi ﷺ aur khulafa se ijtemaa'i du'a ka suboot nahin hai.

Sog aur ta'aziyat (izaaafah):

☆......***Nabi ﷺ ne farmaya:***

"Allah farmaata hai ke aye ibne Aadam agar tune sadma pahunchte hi sabr kiya aur sawaab ki niyyat rakkhi to teri jaza keliye Jannat hi pasand karunga"

(Sahih Ibn Majah:1298)

☆......***Rasoolullah ﷺ ne farmaya:***

"jab kisi musalmaan ko koyi museebat pahunche aur woh kahe:

اِنَّالِلّٰهِ وَاِنَّااِلَيْهِ رَاجِعُوْنَ ،اَللّٰهُمَّ اُجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاَخْلِفْ لِيْ خَيْرًامِنْهَا

(Inna lillahe wa inna ilaihe rajiaoona ,Allahuma,ju-rnee fi musibatee wa akhlif lee khairam-minha)

"Hum to khud Allah ki milkiyat hain aur hum usi ki taraf lautne wale hain, aye Allah mujhe iss museebat par ajr se nawaaz aur iska behtar badlah 'ataa farma"

to Allah use sawaab se nawaazega aur uska behtar badal bhi 'ataa farmayega"(Muslim:1525)

☆......***Nabi ﷺ ka farman hai:***

"Jis musalmaan ke teen bachche bulooghat se pahle faut hojaayen to Allah ta'ala usko apni rahmat ke fazl ke saath jannat mein dakhil farmayega" (Bukhari:1381)

Mazeed farmaya hai:

"jo aurat teen bachche aage bhej deti hai to woh us

keliye dozakh se aad honge, ek aurat ne arz kiya aur do bhi to Aap ﷺ ne farmaya aur do bhi"
(Bukhari:101,Muslim6633)

Hazrat Qurrah muzanee se rivaayat hai:

"Nabi ﷺ ke ek saathi ka bachcha faut hogaya Aap ﷺ ne uski ta'ziyat ki aur farmaya aye falan ! tumhen kaunsi cheez ziyaadah pasand hai aaya yeh ke tum us ke zariye apni zindagi mein faayidah uthhaao ya yeh ke kal jab tum jannat ke darwaazon mein se kisi darwaazeh ke paas aao to use pahle se wahaan paao aur woh tumhaare liye use khole"
(Nasai:1/296,Ahmed:5/35)

☆...... **Nabi ﷺ ka irshaad hai:**

"Murde ko uske ghar walon ke rone ki wajah se 'azaab diya jaata hai" *(Bukhari:1286,Muslim:928)*

murde ko uske ghar walon ke rone ki wajah se 'azaab us waqt diya jaata hai jabke use ma'loom ho ke uske marne ke ba'd uske ghar ke log royenge iske bawajood marne se pahle us ne unhen us se roka na ho, aur rone se muraad khaas rona ya'ni nauha karna hai, jaisa ke Nabi ﷺ ka farman hai:

"jis murde par nauha kiya jaaye use nauha ki wajah se a'zaab hota hai" (Bhukhari:1291,Muslim:933)

Nauha karne ka matlab hai mayyat ka naam le kar aur uski khoobiyan gina gina kar buland aawaaz se rona aur cheekhna chillana jaisa ke mundarjah zel rivaayaton se iski wazaahat hoti hai,Nabi ﷺ ka irshaad hai:

"jis ne chehra peeta ,apna daaman phadha aur jaaheliyat ki pukaar lagaayi woh hum mein se nahin hai" (Bukhari:1294,Muslim:103)

Hazrat Abu Moosa Ash'ari رضي الله عنه se rivaayat hai:

"Rasoolulla ﷺ museebat ke waqt ounchi aawaaz nikaalne wali,parishaani ke waqt apne sar ke baal mundwaane wali aur apne kapdon ko phaadne wali aurat se bari hain" (Bukhari:1296,Muslim:104)

Aap ﷺ ka farman hai:

"Nauh'a karne wali aurat agar apni maut se pahle taubah na karle to Qiyamat ke din iss haal mein uthhayi jaayegi ke us par gandhak ka kurta aur khaarish ki qamees hogi" (Muslim:934)

Jahaan tak aankhon se aansu rawan hojaane ki baat hai to yeh sabr ke khilaaf nahin balke kisi darje mein mahmood hai jaisa ke Nabi ﷺ ke ek nawaase ki wafat ke waqt jab Aap ki aankhon mein aansoo dekh kar Hazrat Sa'd bin U'baadah رضی اللہ عنہ ne ta'ajjub se poochha to Aap ﷺ ne farmaya:

"Yeh rahmat hai jise Allah ne apne bandon ke dilon mein daal diya hai aur bila shubah Allah apne bandon mein se unhi par raham farmata hai jo raham karne wale hon" (Bukhari:1284,Muslim:2471)

Agar riqqat ki wajah se kuchh aawaaz bhi nikal aaye to harj nahin, jaisa ke Hazrat 'Aaishah رضی اللہ عنہا se rivaayat hai:

"jab Hazrat Sa'd bin Mu'az رضی اللہ عنہ ka inteqaal huwa to Nabi ﷺ ,Abu Bakr رضی اللہ عنہ aur Umar رضی اللہ عنہ unke paas pahunche, qasam hai us zaat ki jis ke haath mein meri jaan hai mein apne hujre mein Hazrat Abu bakr aur Hazrat Umar ke rone ki aawaaz alag alag pahchaan rahi thi" (Ahmed:6/141)

☆......***Nabi ﷺ ka irshaad hai:***

"Jo aurat Allah aur Qiyaamat ke din par eemaan rakhti ho us keliye jaayez nahin ke teen din se

ziyaadah kisi mayyat par sog kare siwaaye apne shauhar ke ke uska sog chaar mahine das din hai".

(Bukhari:1282)

Hazrat 'Abdullah bin ja'far رضي الله عنه se rivaayat hai:

Nabi ﷺ ne teen din tak aane jaane ki ijaazat di , teen din ke ba'd farmay: aaj ke ba'd mere bhaayi(Ja'far) ka sog na kiya jaaye" (Abudawood:4173,Nasayi:8/812)

Sayyidah Zainab bint Jahash رضـى الـلـه عنها ka bhaayi faut ho gaya teen din ke ba'd unhon ne khushbu mangvaayi aur use mala ,phir kaha: mujhe khushbu ki zaroorat na thi magar main ne Rasoolullah ﷺ se suna:

"jo aourat..............................(Bukhari:1282)

Sayyedah Umme Atiya رضی اللہ عنہا ka ladka faut ho gaya, teesre din unhon ne zardi mangwa kar badan par mali aur kaha: hamaare liye shauhar ke elaawah kisi aur (ki wafaat)par teen din se ziyaadah sog karna mana' hai"(Bukhari:1279)

☆......*Mayyat ke ghar walon ki ta'ziyat karna masnoon hai ,Aap ﷺ ka irshaad hai:*

"jo momin apne bhaayi ki museebat mein ta'ziyat karega Allah Qiyaamat ke din use izzat ka libaas pahnayega" (Ibn Majah)

☆......*lekin ta'ziyat keliye mayyat ke ghar mein jama' hona aur uske liye khas din ka ehtemaam karna durust nahin, Hazrat Jareer bin 'Abdullah رضي الله عنه se rivaayat hai:*

"hum log dafan ke ba'd mayyet ke ghar mein jama' hone aur khana banane aur khane ko nauh'a shumaar karte the" (Ibn Majah:1612,Ahmed:6905)

Ta'ziyat ke masnoon aur jame' alfaaz:

"اِنَّ لِلّٰهِ مَااَخَذَ وَلَهُ مَااَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِاَجَلٍ مُّسَمًّى فَاصْبِرْ وَاحْتَسِبْ"

(Inna lillhe maa aakhaza wa lahoo maa a'taa wa kullu shayyin 'indahoo biajalim-musamma,fasbir wahtasib)

"Be shak Allah hi keliye hai jo us ne liye aur usi keliye hai jo us ne diye ,har cheez us ke haan ek muqarrarah muddat ke saath hai,lehaazah tum sabr karo aur sawaab ki ummeed rakkho"(Muslim:923)

☆...... *wafaat ke din mayyat ke ghar waalon keliye khana bana kar bhejna bhi masnoon hai, Hazrat Ja'far* ؓ *ki shhaadat ki khabar jab aayi to Nabi* ﷺ *ne farmaya:*

"Ja'far ke ahl-o-a'yaal keliye khana banaao isliye ke un par parishaani aayi hai jis se woh khana nahin bana sakenge"(Abudaaood:3132,Tirmizi:988,Ibn Majah:1610)

Ziyaarat-e-qabr aur du'a:

☆...... *qabron ki ziyaarat karna mashroo' hai,Nabi* ﷺ *ka irshaad hai:*

"Be shak mein ne tumhen qabron ki ziyaarat se roka tha ,qabron ki ziyaarat kiya karo kyun ke yeh Aakhirat yaad dilaati hai"(Muslim:977)

Lekin qabron ki ziyaarat kiliye koyi khas din (jume'rat ya eid ka din waghairah)aur waqt muta'yyan karna durust nahin, aadmi jab chaahe aur jis waqt chaahe ziyaarat kar sakta hai, isi tarah barkat hasil karne ki khaatir khas taur par kisi mazaar ya qabr ki ziyaarat ke iraade se safar karna haraam hai, isliye ke Nabi ﷺ *ne Masjid-e-Haraam, Masjid-e-Aqsa aur Masjid-e-Nabavi ke elaawah kisi aur maqaam ka (tabarruk ki*

niyyat se)safar karne se mana' farmaya hai.
(Bukhari:1189)

☆...... *Qabron ki ziyarat ke dauran Qur'an padhna bilkul sabit nahi,Nabi ﷺ ka irshad hai:.*

"Apne gharon ko qabrein na banaao ,be shak shaytaan us ghar se bhaagta hai jis mein sura-e-Baqrah ki tilaawat ki jaati hai"(Muslim,Ahmed2/284)

Iss Hadees mein yeh ishaarah maujood hai ke qabren qeraat-e-Qura'n ki jagah nahin hain, isi tarah Hazrat 'Aaishah رضی اللہ عنہا *ne Nabi ﷺ se daryaaft kiya "aye Allah ke Rasool!jab main qabron ki ziyaarat karun to kiya kahun? to Aap ne farmaya tum kaho:*

اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَ يَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَ الْمُسْتَأْخِرِيْنَ وَ اِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ

(Assalaamu 'alaa ahlad-diyaare minal mu'mineena wal muslimeena wa yarhamullahul mustaqdimeen minnaa walmusta'khireen wa innaa in shaa,allahu bikum laahiqoon) (Muslim:974)

"Qabron mein madfoon muminon aur musalmaanon par salaamati ho, Allah hum mein se aglon aur pichhlon par raham farmaye, be shak hum bhi aap se aa milne wale hain, agar Allah ne chaha"

Aap ﷺ ne sirf du'a sikhlayi ,Quraan padhne ki baat nahin kahin, iske barkhilaaf jo rivaayaten hain woh mauzoo' ﷺ aur man ghadat hain.

☆......*Kawateen bhi kabhi kabhar qabron ki ziyaarat kar sakti hain, jaisa ke guzishta rivaayat se waazeh hai mazeed 'Abdullah bin Mulaikah se rivayat hai:.*

"Ek roz Hazrat Aa'ishah رضی اللہ عنہا *qabristaan se wapas aayin to main ne un se kaha aye ummul mumineen*

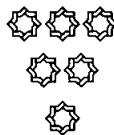
aap kahaan se tashreef la rahi hain? kaha Abdur-Rahamaan bin Abu Bakr ki qabr se, main ne kaha kiya Allah ke Rasool ne qabron ki ziyaarat se mana' nahin farmaya tha? farmaya haan phir ba'd mein qabron ki ziyaarat ka hukm diya tha" ek rivaayat mein hai ke "Rasoolullah ne qabron ki ziyaarat ki rukhsat di thi".(Ibn Majah:1570,1571)

Hazrat Abu Hurairah se rivaayat hai:

"Rasoolullah ﷺ ne bakasrat qabron ki ziyaarat karne wali auraton par la'nat farmayi"(Ibn Majah,Tirmizi:)

☆......*i'brat ki gharz se kaafir ki qabr ki ziyaarat bhi jaayez hai, Nabi ﷺ ne farmaya:*

"jahaan kahin tumhaara guzar kisi kaafir ki qabr se ho to use jahannam ki basharat do"

(Tabrani Kabeer:1/191,As-Sahihah:18)

Zaroori aur Aham Dua'yen

Be chaini ki du'a

لَااِلٰـهَ اِلَّا اللهُ الْـعَـظِيْـمُ الْحَلِيْمُ ،لَااِلٰهَ اِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، لَااِلٰهَ اِلَّااللهُ رَبُّ السَّمٰوٰتِ وَ رَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ

Laa ilaaha illallaahul- 'Azeemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-Azeem, laa ilaaha illallaahu Rabbus-samaawaati wa Rabbul-Arzi wa Rabbul-'Arshil-Kareem. (Sahih Bukhari:6346, Sahih Muslim:2730)

Allah ke elaawah koyi sachcha ma'bood nahin azmat waala, burdbaar hai, Allah ke elaawah koyi Ma'bood barhaq nahin Arsh-e Azeem ka rab hai.Allah ke elaawah koyi Ma'bood barhaq nahin.aasmaanon ka rab hai aur zameen ka rab hai, Arsh-e-Kareem ka rab hai.

Adaayegi-e-Qarz ki du'a

اَللّٰهُمَّ اكْفِنِىْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِىْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allaahummak-finee bihalaalika'an haraamika wa aghninee bifadhlika 'amman siwaka.

(Isnaadahu Hasan, Sunan Tirmezi:3563, Musnad Ahmed:1/153)

Aye Allah mujhe apne halaal ke saath apne haraam se kaafi ho ja aur apne fazl ke saath, mujhe apne elaawah har cheez se be parwaah karde.

Mareez ki eyaadat ke waqt du'a

لَابَأْسَ طَهُوْرٌاِنْ شَاءَ اللهُ

Laa ba'sa tahoorun in shaa' Allaahu. (Sahih Bukhari:5656)

Koyi parishaani nahin agar Allah ne chaaha to yeh bimaari (gunahon se) paak karne waali hai.

Jis par koyi mushkil aan pade uske liye du'a

اَللّٰهُمَّ لَاسَهْلَ اِلَّامَاجَعَلْتَهُ سَهْلًا،وَاَنْتَ تَجْعَلُ الْحُزْنَ اِذَاشِئْتَ سَهْلًا

Allaahumma laa sahla 'illaa maa ja'altahu sahlan wa anta taj'alul-huzna izaa shi'ta sahlan.

(Hasan, Mawariduz-zaman:2727. Al-Ehsan: 970, Nuskha Saniya:1974, wa sanadahu Hasan.)

Aye Allah! koyi aasaani nahin magar jise tu aasaan bana de, aur tu har sakhti ko jab chaahe asaan banaa deta hai.

Hawa chalte waqt ki du'a

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ خَیْرَهَا وَاَعُوْذُ بِکَ مِنْ شَرِّهَا

Allaahum-ma innee as'aluka khayrahaa, wa 'a'oozubika min sharrihaa

(Isnaadahu Sahih. Sunan Abi Dawod:5099,5097. Sunan Ibne Majah: 3882,3727)

Aye Allah! main tujh se uski bhalaayi ka sawaal karta hoon aur uske shar se teri panah men aata hoon.

Baarish ki du'a

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مَّرِيْئًا مَّرِيْعًا نَافِعًا، غَيْرَ ضَآرٍّ، عَاجِلًا غَيْرَ اٰجِلٍ

Allaahumma sqinaa ghaythan mugheethan maree'an maree'an naafian ghayra dhaarrin, aajilan ghayra aajilin.

(Isnaadahu Hasan, Abi Dawod :1169 Mustadrak Haakim:1/327 H:1222)

Aye Allah! hamen aisi baarish se sairaab kar jo madad gaar, khush gavaar, sar sabzo shaadaab nafa' bakhsh, nuqsaan na dene waali, jald barasne waali der se barasne waali na ho.

Baarish utar te waqt du'a

اَللّٰهُمَّ صَيِّبًا نَّافِعًا

Allaahumma sayyiban naafi'an.(Sahih Bukhari:**1032**)

Aye Allah! nafa' mand baarish barsa.

Khana kane se faarigh hone ki du'a

اَلْحَمْدُلِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

Alhamdu lillaahi hamdan katheeran tayyiban mubaarakan feehi, ghayra makfiyyin wa laa muwadda'in wa laa mustaghnan 'anhu Rabbanaa.

(Sahih Bukhari:5458)

Tamaam ta'reefaat Allah ke liye hain, bahut ziyadah ta'reef, paakeezah, baa barkat, jise kaafee na samjha gaya, na hi use alwida' kiya gaya, aur na hi us se be parwaah huwa gaya aye hamaare rab.

Khana khilane waale ke liye du'a

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ.

Allaahumma baarik lahum feemaa razaqtahum, waghfir lahum warhamhum. *(*Sahih Muslim:2042*)*

Aye Allah! unke liye unke rizq men barkat ata farma, unhen bakhsh de aur un par raham farma.

Jo shaksh kuchh khilaye pilaye us ke liye du'a

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ.

Allaahumma at'im man 'at'amanee wasqi man saqaanee. *(* Sahih Muslim:2055*)*

Aye Allah! jisne mujhe khilaya tu bhi use khila aur jisne mujhe pilaya tu bhi use pila.

Sawaar hote waqt du'a

بِسْمِ اللّٰهِ، اَلْحَمْدُلِلّٰهِ، سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ط وَ اِنَّاۤاِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ. اَلْحَمْدُلِلّٰهِ، اَلْحَمْدُلِلّٰهِ، اَلْحَمْدُلِلّٰهِ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، سُبْحَانَكَ اللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِىْ فَاغْفِرْلِىْ ، فَاِنَّهُ لَا يَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ.

Bismillaah, Alhamdu lillaah, Subhaanal- lazee sakhkhara lanaa haazaa wa maa kunnaa lahu muqrineen. Wa innaa ilaa Rabbinaa lamunqaliboon. Alhamdu lillaah, alhamdulillaah, alhamdulillaah, Allaahu Akbar, Allaahu, Akbar, Allaahu Akbar, Subhaanaka Allaahumma innee zalamtu nafsee faghfir lee. fa'innahu. laa yaghfiruz- zunooba illaa Anta.

*(*Sahih, Sunan Abi Dawod:2602*)*

Allah ke naam ke saath tamaam ta'reefaat Allah ke liye hain, paak hai woh zaat jisne hamare liye ise musakhkhar kiya, jab ke hum use mutee' karne waale nahin the aur hum apne rab ki taraf hi lautne waale hain. Tamaam ta'reefaat Allah ke liye hai hain, tamaam ta'reefaat Allah ke liye hain,tamaam ta'reefaat Allah ke liye hain, Allah sab se bada hai, Allah sab se bada hai, Allah sab se bada hai, Aye Allah tu paak hai, Aye Allah yaqeenan main ne apne nafs par zulm kiya hai mujhe bakhsh de kyun ke gunaahon ko tere elaawah koyi nahin bakhsh sakta hai.

Safar ki Du'a

اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ، سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ، وَ اِنَّاۤاِلٰى رَبِّنَا

لمُنقلبُوْن.اللّٰهُمَّ انّا نسئلُک فِیْ سفرناهذاالبِرَّ والتقوٰی ومن الْعمل ماترْضیٰ، اللّٰهُمَّ هوِّنْ علیْنا سفرنـاهـٰذا واطو عـنّـا بُـعْـدهٗ، اللّٰهُمَّ انْت الصّاحبُ فی السّفر والْخلیْفةُفی الْاهل اللّٰهُمَّ انّی اَعُوْذُبک منْ وَعْثاء السّفر وکآبة الْمنْظر و سُوء الْمُنْقلب فی الْمالِ والْاهل.

Allaahu Akbar, Allaahu, Akbar, Allaahu Akbar, Subhaanal-lazee sakhkhara lanaa haazaa wa maa kunnaa lahu muqrineen. Wa innaa ilaa Rabbinaa lamunqaliboon. Allaahumma innaa nasaluka fee safarinaa haazal-birra wattaqwaa. wa minal-'amali maa tardhaa, Allaahumma hawwin alaynaa safaranaa haazaa watwi anna bu'dahu, Allaahumma 'Antas-saahibu fis-safari, walkhaleefatu fil-ahli, Allaahumma innee 'a'oozu bika min wa'thaa is-safari, wa ka'aabatil-manzari, wa soo'il-munqalabi filmaali wal'ahli.

Allah sab se bada hai, Allah sab se bada hai,Allah sab se bada hai, paak hai woh zaat jisne hamaare liye ise musakhkhar kiya, jab ke hum use mutee' karne waale nahin the aur yaqeenan hum apne rab ki taraf hi lautne waale hain, Aye Allah ! hum tujh se apne is safar mien neki aur taqwa ka sawaal karte hain aur us amal ka jise tu pasand karta hai.Aye Allah! hum par hamaara yeh safar aasaan karde aur hum se uski doori ko lapet de. Aye Allah safar men tu hi hamaara saathi aur ghar waalon par nigehbaan hai, Aye Allah main safar ki mushaqqat, takleef dah manzar aur maal aur ghar waalon men bure lautne se teri panaah men aata hoon.

Qunoot-e-Naazilah

Aafat wa museebat aur kuffaar wa mushrikeen ki taraf se dar pesh hamlon aur khatraat ke waqt kisi bhi farz namaaz men ruku ke b'ad padhna chaahiye.

اللّٰهُمَّ اغفرْلنا وللْمُؤمنیْن والْمُؤمنات، والْمُسْلمیْن والْمُسْلمات والّفْ بیْن قُلُوْبهمْ واَصْلحْ ذات بیْـنهـمْ وانْـصُرْهُمْ علی عدُوِّک و عدُوِّهمْ .اللّٰهُمَّ الْعنْ کفرة اهلِ الْکتاب الّذیْن یصُدُّوْن عنْ سبیْلک یُکذّبُوْن رُسُلک ویُقاتلُوْن اَوْلیائک، اللّٰهُمَّ خالفْ بیْن کلمتهمْ وزلْزلْ اقْدامهمْ وانْـزلْ بهـمْ بـاْسک الّـذی لاتـرُدُّهٗ عـن الْـقـوْم الْـمـجْرمیْن بسْم اللهِ الرّحْمن الرّحیْم ، اَللّٰهُمَّ انّـانسْتـعیْـنک ونسْـتغْفرُک ونُثْنِیْ علیْک ولانکْفُرُک ونخْلعُ ونتْرُک منْ یّفْجُرُک ،بسْم اللهِ الـرَّحْـمـنِ الرّحیْم ،اللّٰهُمَّ ایّاک نعْبُدولک نُصلّیْ ونسْجُدُوالیْک نسْعی وَنحْفدُ ونخْشی عذابک الْجدَّونرْجُوْرحْمتک انّ عذابک بالْکافرین مُلْحقٌ

Allaahummaghfirlanaa wa lilmomineena walmo'minaati, walmuslimeena walmu- slimaati wa allif bayna quloobihim wa aslih zaata baynihim wansurhum 'alaa 'aduwwika wa 'aduwwihim, Allaahummal'an kafarata ahlil kitaabil-lazeena yasuddoona 'an sabeelika wa yukazziboona rusulaka wa yuqaatiloona Awliyaaa'ka, Allaahumma khaalif bayna kalimatihim wa zalzil aqdaamahum wa anzil bihim ba'sakallazee la taradduhu 'anil qawmil- mujrimeena, Bismillaahir Rahmaanir Raheem Allaahumma innaa nasta'eenuka wa nastaghfiruka wa nuthni 'alayka walaa nakfuruka wa nakhla'u wa natruku man yaf- juruka, Bismillaahir Rahmaaninr Raheem, .Allaahumma iyyaaka na'budu, wa laka nusallee wa nasjudu, wa ilayka nas'aa wa nahfidu, wa nakhshaa azaabakal jidda wa narjoo rahmataka, inna 'azaabaka · bilkaafireena mulhiqq.

(Sunan Kubra Lil baihaqi 210/2 Musannif Abur Razzaq:4969)

Aye Allah! hamen aur tamaam momin mardon aur aurton aur madon ko aur tamaam musalman mardon aur aurton ko bakhash de, unke dilon ko jod de, un ke baahamee mua'amlaat durst karde aur tu apne aur un ke dushmanon par unhen ghalbah ataa farmaa, Aye Allah! un kaafiron yahood wa nasaara par l'anat naazil farmaa jo tere Rasoolon ko jhutlaate aur tere nek bandon se lada karte hain, Aye Allah! un ki raaye men ikhtelaaf paida kar de, un ke pairon ko ukhaad de aur un par apna azaab naazil farma jo mujrim qaum se tal nahin sakta, Allah ka naam lekar shuru karta hon jo bada meharbaan nihaayat raham waala hai, Aye Allah! ham tujh se madad maangte hain, tujh se bakhshish chaahte hain aur teri had wa sana bayaan karte hain, ham tera inkaar nahin karte balki jo teri na farmaani kare ham us se juda hoajaate aur chhod dete hain, us Allah ka naam le kar shuru karta hon jo bada meharban nihaayat raham waala hai, Aye Allah! ham teri hi ibaadat karte hain, tere hi liye namaaz adaa karte hain, teri rahmat ki ummed rakhte aur tere azaab se darte hain, be shak tera azaab kaafiron ko dabochne waala hai.

Hamari Deegar Roman Kitabein